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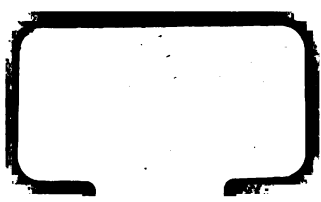
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History conducting Fortitude, Wisdom, & Patriotism to the Temple of Fame. Time driving back a group of Figures who are eagerly pressing forward. The three characteristic figures are personified by Frederick late King of Prussia, William late Earl of Chatham, and G. Washington P.A.C.

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AN
EPITOME OF HISTORY;

OR,
A CONCISE VIEW
OF THE
Most Important Revolutions, and Events,

Which are recorded in the
HISTORIES OF THE PRINCIPAL EMPIRES,
KINGDOMS, STATES, AND REPUBLICS,

NOW SUBSISTING IN THE WORLD:

ALSO THEIR FORMS OF GOVERNMENT.

Accompanied with short Accounts of the different Religions
which prevail; their peculiar Doctrines, Ceremonies,
Worship, Institutions, and Ecclesiastical Government.

By JOHN PAYNE,
Author of the System of Geography, and of the Naval,
Commercial, and General History of Great Britain.

DESIGNED FOR THE YOUTH OF BOTH SEXES.

C.

No Works of Deity, Sublime! impart
Such varied Wonders as the human Heart,
These History's unbounded Prospect sees,
In Vice and Virtue, Hardiness and Ease.
The Statesman's Subtilties, the Hero's Rage,
The Patriot's Conflicts, the enlighten'd Sage,
And the mark'd Manners of each Clime and Age.

L O N D O N:

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P R E F A C E.

KNOWLEDGE is the solace and delight of the Human Mind; it is its present dignity and its expectant consummation. Of the various branches of Knowledge which are considered as proper for general pursuit, and as an essential part of a liberal course of Education; among such as allure by novelty, variety, and grandeur; which excite curiosity, rouse the passions, and advantageously store the memory, History claims a distinguished rank. It represents, in the strongest manner, the dignifying Virtues and atrocious Vices which have marked the characters and conduct of individuals of the human race in every age of the world, displaying both the strength and weakness of human Reason: it shews the wonderful changes and convulsions which great talents are capable of effecting, and how destructive they become when united with a bad heart, and employed for the purposes of personal aggrandizement instead of a diffusion of general happiness. History teaches how the rational principle, which is the boast of our nature, is frequently rendered unavailing; either by the prevalence of a predominant phrenzy, the terrific menaces or soothing blandishments of superstition, the ambitious views and powerful influence of the great, the cajoling arts of Demagogues, or by the perverting influence of Luxury, Dissipation, and Vice.

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The

The design of the present work is to give such a short view of History as may inform young minds, and give them a general idea of a subject, which it would be the employment of a whole life to be fully acquainted with, at the same time that it may be found, in some measure, useful to those of maturer years and more informed minds; and as nothing upon the plan of the present work has yet been attempted, the Author is encouraged to hope that his endeavours may not be found altogether ineffectual.

The two most important interests of mankind, both as individuals and as members of society, are GOVERNMENT and RELIGION: the one respects our comforts as men, attached to life by family connexions, and with views enlarged beyond present existence by the prospect of transmitting being to future generations; the other concerns us as moral agents produced by and depending upon a great first cause, and destined to a future state of existence. To trace these two subjects, and describe, in a compendious manner, the various forms of government; the rites, ceremonies, and institutions of religion now prevailing in the world, is the design of the present work, and, as far as respects Europe, of the present volume: to treat of them as they subsist in the other quarters of the globe is allotted to the volume which is intended soon to follow.

The Author of the present work does not lay claim to the merit of deep research, and long unremitting labours in producing it: nor can he boast of having thrown new lights on important and mistated facts; of having discovered the secrets of cabinets, and the operations of political chicane. Such properties must belong to an historian of a particular country, or of an important period, whose writings will be read with avidity and transmitted to posterity. Of the short view here taken it may be sufficient

cient to say, that history and government, as making one object of study, have been the Author's favourite subject of investigation and research through a studious life. Other qualities essential to an historian he trusts he may lay claim to, namely, a faithful and impartial statement of facts unbiassed by party prejudices; and he hopes to be found to have written in a style free from harshness, embarrassment, and verbosity.

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A N
EPITOME OF HISTORY.

C H A P. I.

E N G L A N D.

*A short View of the English Constitution, and of the
Rise, Progress, and Present State of the National
Debt.*

THE history of this island is pre-eminently eventful and important. The limits of this work will not permit us to give even a summary view of a series of transactions which extend through eighteen centuries; and indeed it is no less unnecessary than impracticable, for the means of acquiring this information are in every one's power, and none who pay the slightest attention to reading can have failed, in some measure, to avail themselves of the facility with which this knowledge may be acquired: we shall therefore pursue a less beaten track, by considering the variations which have, at different periods of time, arisen in the political constitution and form of government of this country.

At the time when Julius Cæsar obtruded himself into it, impelled by that thirst of domination which had long raged in the Roman republic, the ancient

B

Britons

Britons appear to have been one of the most respectable of the barbarous nations of the earth : and the mysterious religious rites which the Druids exercised, excite our curiosity ; whilst the venerable character of the British bards is contemplated with admiration, in an age when superstition and delusion are held in contempt. Nor was the condition of the common people abject or enslaved, though all the fierceness and cruelty of disposition, which generally prevail in savage life, strongly marked the character of the higher ranks.

When the island became subject to the rule of the Saxons, a degree of freedom was enjoyed similar to that which was possessed by the rest of the nations who yielded to the force of northern invaders. The Norman conquest, for a time, caused the people to feel the iron hand of oppression, although William, commonly, and too justly, called "the conqueror," by his coronation oath, swore "that he would govern the nation with equity, enact just laws, and forbid all rapines and unjust judgments." The descendants of the Norman chiefs, however, who had been put into possession of the lands of the Anglo-Saxons, galled by the shackles in which they were held, became refractory in the succeeding reigns, and, in the beginning of the 12th century, procured for themselves, and their immediate dependents, very considerable immunities. Foreign conquests, and the civil wars between the houses of York and Lancaster, which were the principal events of almost
three

three centuries, tended very much to advance the consequence of the great lords, and to render them alike formidable to the sovereign and oppressive to the commonalty: the wise policy of Henry VII. led him to take the most effectual means of sap-
ping this towering greatness, by procuring a law permitting the alienation of landed inheritances.

During the reigns of the Tudors (a memorable era in English history, and not less important in the general history of Europe) the inherent constitutional rights of Englishmen were set at nought by regal power: the will of the reigning prince dictated law to both houses of parliament, and the bold spirits of those times were compelled silently to brood over their wrongs. The first prince of the Stuart line, whilst he maintained the divine indefeasible right of kings, by acting beneath the dignity of a man, subverted the doctrine he so zealously inculcated. The plaything of profligate and profuse minions was held up to a restless and daring people, not long emancipated from papal thralldom, as the vicegerent of Heaven, though without dignity to awe, or bravery to animate, or virtues to endear; a prince who, affecting to be a wit, sunk into a punster, whose learning was pedantry, and his life a blank.

His unfortunate son, with much more personal merit, was equally a stranger to the art of government. His own irresolution and duplicity co-operating with the religious and political enthusiasm of

the times, subjected him to an unprecedented fate, which was followed by the most daring violences on the constitution. After a short suspension, regal power regained the ascendancy; but the prince who governed, had neither the wisdom nor the virtues which adorn a throne. A love of pleasure, and aversion to business, led him to treat the most important concerns of the nation with levity and indifference; notwithstanding which, such was the temper of the times, that some of the most beneficial laws were passed in this reign, to secure the personal liberty of the subject, at the time when the prince himself, deluded by the artifices of the French monarch, imagined that, thus aided, he should render himself independent both of parliament and people. To sell his country for foreign gold is treason in a subject; how much more atrocious is the crime in a prince! If the general sense of wrong which a degraded and abused people feel, was equally stimulative with the phrensy of demagogues and zealots, the second Charles would not have escaped the vengeance due to his misrule. The blind bigotry of his brother at length roused the most supine. The whole nation, as one man, was kindled into resentment. Never was opposition to a reigning prince more general, or less excited by a seditious spirit; it was cool, rational, and reluctant: it was the innate principle of self-love, which compelled even the adherents to the doctrine of passive-obedience to reject their political creed.

When,

When hereditary right was rendered subservient to parliamentary appointment, the people became jealous of the smallest infringement of their natural rights, and, keeping a watchful eye on the prerogatives of the crown, were anxious to reduce that ascendancy which it possessed. The sovereign then found it necessary to rule by making concessions, and the royal prerogative soon appeared to be best supported by the nobility of the realm. Then it was that the body of the people took the alarm at a coalition of interests, which seemed to gain over the hereditary legislative body to the views of the sovereign. Those jealousies, which since the days of Henry VII. had been confined to monarchy, were now extended to the highest orders of men in the state. When the despotism of one man was abolished, not only by law but by custom, the fears of the people suggested to them, that they should now be enslaved by the authority of a powerful aristocracy. What the crown lost in nominal power it gained in substantial influence. As the constitution had vested in the king a right of nominating to all offices of the revenue as well as the state, every new impost became an accession of strength to the crown, which served to bind the great more closely to the interests of the reigning prince. The representatives of the people also, like Persian devotees, by feeling the benign warmth of this political sun, were gradually led to worship and deify its splendor. The people at large obtained a right to clamour,

and the crown by stealth gained the art to tax. The expences of government became enormous, but an account of the disbursements was annually made public, and the nation availed itself of its privilege to rail. At length, like a peevish child, it lulled itself asleep by its own wailings.

The present reign commenced with all the advantages which hereditary right had formerly conferred; the sovereign, therefore, was soon taught to view with disgust the ascendancy which a few great families had acquired, and to rescue the king from a supposed state of thralldom was the first object attempted; *mettre le roy hors de page*, being the avowed aim of a favourite, and panegyriized by his minions, a phrase borrowed from the French, in the last century, when their king was in a very similar situation. The consequences of this experiment are too well known to be spoken of here.

In the course of time too, those party names which might owe their origin to some whimsical conceit, became the common appellatives for those different and distinct interests which arose in the nation. Toryism might be observed more generally to prevail among the landed interest in England; the consequences of a stretch of the royal prerogative being least alarming to such. The commercial interests, which rapidly advanced into importance, served to foster the principles of Whiggism. With commerce, arts and knowledge became generally diffused: those doctrines which had been implicitly believed through
a long

a long succession of ages, were at length examined freely and closely, and were either submitted to or exploded according to the rationality of the principles on which they were founded. These two interests, which spring from the very nature of the country, and the pursuits of the people, and which in their opposition tend to poise the constitution, and promote the opulence and dignity of the nation, have been unhappily drawn forth into all the bitterness of civil dissension, in order to establish an uniformity in religious opinions; for, though none but well-disposed minds can feel the force of religious truth, yet every man with a heated imagination, and strong passions or prepossessions, is capable of attaching himself zealously to an hierarchy or a sect; thereby making religion, which is in itself pure and peaceable, the cause of strife, contention, and every evil work. But although, as a late learned and acute dignitary of the church (Bishop Warburton) very frankly remarked, "the divine right of kings and divine right of tithes went out of fashion much about the same time," yet the parliamentary right, which has been substituted for the divine, is not only a much more rational, but as firm and secure a tenure to each.

Those leading principles which distinguished the Tories and Whigs, from the time of the Restoration to about the middle of the present century, are now almost entirely lost; the right of the king to exercise a dispensing power over the laws, to levy

money without the consent of parliament, or to exercise the various obsolete acts of prerogative, which were so well known to the two Charles's, have now no supporters. On the contrary, moderate Whiggism seems to have so far swallowed up every other party distinction, as to become the standard of political conduct; for, since the landed and commercial interests have ceased to be in opposition, and have been found mutually to benefit each other, their political principles have gradually assimilated; notwithstanding which, the spirit of party was never more active and influential than at present, though it has entirely changed both its object and its mode of operation. Some years since, when the prevailing sentiment of the nation opposed that which was adopted by the majority of the house of commons, it was warmly contended, whether that house had a right to act independently of the body of the people who created them; or, whether the voice of the nation, when it could be taken in a decisive manner, ought to be acquiesced in by their representatives in parliament, or was only to be heard through the commons of Great Britain. Thus have the jealousies, which the people formerly confined to the crown and its ministers, been extended to the conduct of their representatives. At length the pleasing delusion, which had soothed the nation, from one generation to another, and consisted in a belief that the opposers of the ministry were true patriots, counteracting the spells and mischievous incantations of those

those in office (who were necessarily knaves, enemies to their country, and its betrayers), ceased to operate, when those who professed themselves the warmest partisans of the people united their interests with the very minister whom they had execrated with all the pathos of language, at the very time too when his measures had precipitated the country from the height of grandeur to the verge of bankruptcy and perdition. This unqualified defection was perpetrated for the purpose of gaining by the union such an interest in parliament, and support from the aristocratic body, as might render the junto independent of the public opinion; but the whole nation, incensed at the indignity, soon made it appear, that the plan was as futile as it was frontless. Since that time, the spirit of party has appeared rather in the support of different statesmen, whose birth, connections, and superior talents, entitle them to aspire to the great offices in the state, than in any contrariety of opinion on principles of government. To one or other of these, the great families have imparted the weight of their interest; and the distinctions of Whig and Tory seem now to be changed to the adherents to the man in power, and the man who is a candidate for power. But although that party distinction, which was known by the appellation of "High-flying Tory," or "Jacobite," scarcely exists at all; yet the principles which operated in the opposite extreme, or those of republican Whiggism, are still alive, though perhaps,

perhaps, no longer absolutely republican *. The aversion which was formerly expressed to monarchical and prelatical power, being now chiefly shewn against the hierarchy, yet nothing can be more opposite to the religious opinions of the Puritans of the last century, than those of such persons in the present age, who retain much the same political principles, being agreed in nothing else than deriving their religion from the sacred Scriptures; in explaining which they form notions essentially different from their predecessors, both respecting the nature of God, and the nature of man; and, whilst the Puritans received with firm belief certain mysteries, which they considered as essential parts of revelation, these reject every thing that bears the semblance of mystery, and assume the appellation of "rational Christians." Such are chiefly to be found among the Protestant Dissenters; but they by no means characterise that body, the political principles of which have no tendency to introduce innovations either in the church or state.

Beside the landed and commercial interests in this kingdom, there has arisen another, which the craft of statesmen first created, and their profusion has gradually strengthened, which is what is called the monied interest, arising from a parliamentary debt. This modern refinement in politics can only be practised to effect in a government which pos-

* This was written previous to the late events in a neighbouring kingdom.

possesses general confidence, founded on its inviolate faith and ample resources; but, where practicable, its energy is astonishing, giving a degree of power and ascendancy to a country, which surpasses that derived from a larger population and more extended territory.—A funded national debt is defensible in a variety of views. It attracts the wealth of foreigners to the state, and allures the monied men of every nation to settle in a country where they deposit their capital. By filling the coffers of the state, munificent rewards are held forth to stimulate the brave, the enterprising, and ingenious, to serve their country to the full extent of their powers. It gives an appearance of wealth and consequence to a nation beyond what it really possesses; for, whilst the expences of government enrich individuals, the public creditor may maintain a style of living even beyond what the actual possession of his capital would enable him to do; for the rate of interest would greatly sink if no loans were made to the state. A national debt tends to multiply, to a prodigious degree, that class of citizens, who, though below splendour, are raised above want. True indeed, mankind, when not employed in active pursuits, frequently sink into frivolous and useless habits, which render them no otherwise distinguishable as members of the community, than as consumers of the produce of the soil; but it is from their consumption that the state accounts even these useful subjects; and among this rank in
7 society

society the human mind frequently receives its best cultivation: those men, who are neither engaged in manufactures, commerce, nor tillage, are left at full leisure to cultivate the arts which delight, adorn, and invigorate life. A national debt likewise binds the wealthy part of the community to the reigning government, and gives it stability and firmness. On the contrary, the evil tendency of such means being resorted to for supplying the exigencies of the state, is no less conspicuous and influential. The immense wealth which is tendered to a minister, at the head of a government in which an unbounded confidence is placed, prompts to profusion, and a wasteful distribution of the public money. It tends no less to involve a nation in foreign wars on slight and unwarrantable grounds; by which the borrowed capital is lavished away in subsidies to foreign princes, to support foreign mercenaries, or to maintain distant and exhausting expeditions. It oppresses the inferior orders of men in the nation with burdensome taxes, to discharge the accumulating interest: in this latter view, the science of finance is a refinement on political evil, and in its nature worse, although in its appearance better, than the arbitrary exactions of a tyrant. Farther, whenever the necessities of a state call for larger supplies than the surplus of unemployed wealth in the nation can furnish, then manufactures and commerce are essentially injured, and the very being of a commercial people is endangered,

gered, in which embarrassment the landed interest must participate. Another consequence is, that it destroys the morals of a people; by furnishing the means which enable the crafty to dupe the honest and unsuspecting, and holding out to mankind the prospect of acquiring wealth by a shorter road than industry and the exercise of talents provide; but this last consideration the statesman is least of all disposed to attend to, and it is seen and felt without being regarded.

The debt contracted in the reign of king William was perhaps unavoidable; that in the reign of queen Anne was prodigally swelled; the management of the funded debt during Walpole's pacific administration caused that to become a disease which was before only a symptom; the vast augmentation which it received afterward, in the reign of George II. was much beyond what a well regulated state of finance would have required; but it procured to the country such power and dignity as spread a radiance over the dying head of that mild monarch. More recent times have subjected the kingdom to a larger share of incumbrance without the beneficial concomitants of former periods. Upon the whole, a politician, freed from the influence of party-spirit, and taking a comprehensive view of the subject, will be ready to pronounce, that every national evil, felt or feared, may be charged on a Walpole, a Holles, and a North.

In

In fine, public credit, when used for beneficial purposes, in a discreet manner, is like the Nemean lion's skin, which supplied Hercules with his shield or covering, and defended him through all his labours; but when abused and misapplied, it is like the poisoned garment that polluted the hero's vitals, and precipitated his death.

The following view of the progressive increase of the National Debt since the Revolution, will shew the lavish profusion of public money, which has overwhelmed the country with taxes, and must tend greatly to reduce its future consequence.

Amount of the National Debt, at the		£.
Revolution, - - - - -		1,054,925
- - at the demise of king William III.		14,000,000
- - at the demise of queen Anne -		50,000,000
- - at the end of the year 1731 - -		48,985,438

In the year 1717 the interest paid on the public debts was reduced from £. 6 to £. 5 per cent. In the year 1727, it was again reduced to £. 4 per cent. which increased the amount of the sinking fund to a million per annum. In the year 1750, under the administration of Mr. Pelham, it was again reduced to three and an half per cent.; which reduction that minister was enabled to effect, in consequence of the high price to which the public funds had arisen.

The

The progress of the National Debt, from the year 1739 to 1783, is thus stated by the late Dr. Price.

	Principal.	Interest and annual charges.
Amount of the NATIONAL DEBT before the war which began in 1740 - - - - -	£. 46,382,650	£. 1,903,961
Amount in 1749, at the conclusion of the war - - - - -	78,166,906	2,765,608
31,784,256 Principal } Increased by the 861,747 Interest } war.		
3,089,641 Principal } Diminished by the 111,590 Interest } Peace from 1748 to 1755.		
Amount at the commencement of the war in 1755 - - - - -	75,077,264	2,654,012
Amount at the end of the war in 1763 - - - - -	146,582,844	4,840,822
71,506,580 Principal } Increased by the 2,186,803 Interest } war of 1755.		
Amount at midsummer 1775 - - - - -	135,943,051	4,440,812
Another calculation makes the Debt at this period about six millions less.		
10,639,793 Principal } Diminished by the 400,000 Interest } peace in 12 years, from 1763 to 1775		
Amount at January 1783 - - - - -	215,717,709	7,513,852
79,774,758 Principal * } Increased from mid- 2,747,765 Interest and } summer 1775 to charges } January 1783.		
36,867,277 Unfunded Debt created in that time; as stated by Dr. Price.		
1,464,000 { Interest and charges thereon, estimated at,		

* The money actually received on this increased debt of very near eighty millions, was only fifty seven millions and an half.

Since that time the following additions have been made to the funded debt.

In the year 1783 - - - - -	£. 12,000,000
1784 - - - - -	6,000,000
1785 - - - - -	1,000,000
1786 By a Tentine and short annuities - - -	1,437,000

On

On the 5th of January 1786, the NATIONAL DEBT was as follows :

	National Debt.	Interest.
	£.	£.
Bank Stock - - - - -	11,642,406	698,544
Five per cent. Navy Annuities - - - - -	17,869,993	893,499
Four per cent. Consols - - - - -	32,750,100	1,310,000
Three per cent. Consols - - - - -	107,401,696	322,050
Three per cent. reduced - - - - -	37,340,073	1,120,202
Three per cent. 1726 - - - - -	1,000,000	30,000
Long Annuities 680,375 <i>l.</i> per Annum, calculated at 21 years purchase - - - - -	14,287,875	680,375
Short Annuities 1777 - - - - - £. 25,000		
Ditto - - 1778 and 1779 - - - - - 412,500		
	437,500, calculated at 14 years purchase - - - - -	
South Sea Stock - - - - -	6,125,000	437,500
Three per cent. Old South Sea Annuities - - - - -	3,662,784	128,197
Three per cent. New South Sea Annuities - - - - -	11,937,470	357,224
Three per cent. 1751 - - - - -	8,494,830	254,844
India Stock - - - - -	1,919,600	57,588
Three per cent. India Annuities - - - - -	3,200,000	256,000
	3,000,000	90,000
£. 54,900 Exchequer Annuities, of which 5 years were unexpired in January 1786 - - - - -		
£. 76,302 Exchequer Annuities, 19 years unexpired in January 1786 - - - - -		
Annuities for lives, with benefit of survivorship, granted 5th George III. Estimated value in January 1786 - - - - -	1,000,000	136,992
Total	£. 261,631,821	9,673,015

Note. The capitals of the Bank and East India companies, called Bank stock and India stock, do not properly constitute a part of the Public funded Debts, they being subscribed by the proprietors on the security of the trade carried on by each chartered company; and the parliament has only permitted so much money to be borrowed, not become security either for its redemption, or the payment of the Interest. Of the proper National Debt, more than twenty-one millions will terminate without being redeemed, some by deaths, but the greatest part at certain stipulated periods of time.

In the year 1786, the house of commons chose a select committee, to take into consideration certain papers and accounts relative to the public income and

and expenditure, which had been presented in that session, and to examine, and report to the house, what might be expected to be the future annual amount of the national income and expenditure. It appeared, on their report, which was very cautiously and guardedly made, that the total income, from the 5th of January 1785, to the 5th of January 1786, was £. 15,397,472; that the interest and charges of the public debts were £. 9,275,769; and that the whole annual expenditure, including the above interest and charges, and the civil list, with every contingent charge, amounted to £. 14,478,181; which left a surplus of more than nine hundred thousand pounds. In consequence of this report, Mr. Pitt proposed to the house the raising, by certain new taxes, a sum equal to one hundred thousand pounds per annum, to make a million of surplus revenue, which should be vested in commissioners to be named, and who should have full powers to employ it in the purchase of stock for the public, which stock should stand in their names. This annual million to be paid by equal quarterly payments out of the exchequer, before any other money, except the interest of the national debt itself. The commissioners appointed to discharge this important trust are the Speaker of the House of Commons, the Chancellor of the Exchequer, the Master of the Rolls, the Governor and Deputy Governor of the Bank of England, and the Accomptant General of the Court of Chancery, for the time being.

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When Mr. Pitt laid before the house of commons the state of the national finances for the year 1789, he said, that from the year 1786 to that time, without having had recourse to loans, a sum of about three millions and an half had been issued for the reduction of the national debt, with which money between four and five millions of stock had been purchased, although the unforeseen expences which had arisen during those three years had exceeded, by a million and a half, what had been fixed as the peace establishment.

CHAP. II.

S W E D E N.

SWEDEN is famous for being the native country of the fierce and warlike Goths, whose emigrations effected the most singular and rapid revolutions on the European continent that history records. The kingdom of the Swedes was separate from that of the Goths till the twelfth century; but in 1132 both nations, with their several dependencies, were united under Suercher, king of the Ostrogoths, who was proclaimed king of the Swedes and Goths. It was afterwards agreed by both nations, that the Swedish and Gothic princes should hold the sovereignty alternately: but this occasioned many bloody intestine wars.

Magnus Smeck added Schonen and the adjacent territories

territories to the kingdom; but at length, by his mal-administration, he deprived both himself and his family of the throne; for after Albert duke of Mecklenburg, his sister's son, had been elected king, Margaret, who was heiress to the crowns of Denmark and Norway, compelled him to give up the kingdom of Sweden to her; and by the union of Calmar, in the year 1397, the same princess united the three northern kingdoms under one head. This union excited in the Swedes the greatest indignation: but after several unsuccessful attempts, they at length, by the assistance of a Swedish nobleman, named Gustavus Erickson von Vasa, shook off the Danish yoke. What most excited them to engage in this revolt, was a perfidious massacre, perpetrated at Stockholm in the year 1520, by Christian II.

The brave Gustavus Vasa, who had rendered himself extremely popular by the conduct and intrepidity he had shewed in rescuing Sweden from the oppression of the Danes, was elected king, and not only became the founder of a line of monarchs of his family, but advanced the royal authority to a very great height.

The crown of Sweden had hitherto been elective; but the Swedes had been deprived of this right under the Danish kings: according to the laws of Sweden, the royal authority was so limited that the king could neither make war nor peace, levy money nor troops, without the consent of the states;

he could neither erect a fortress, introduce foreign troops, nor put any strong place into the hands of a foreigner. The revenue of the crown then solely arose from some inconsiderable domains about Upsal, a small poll-tax on the peasants, and from some fines and forfeitures which fell to the crown in criminal proceedings. The government of castles, fiefs, or manors, which were at first granted by the crown only for a term of years, or at most for life, were insensibly changed into hereditary possessions, which the nobility held by force, without paying the rents that had been reserved out of them. This was also done by the bishops and clergy, who possessed such estates, on pretence that the lands of the church ought to be exempted from all duties; and by these encroachments the royal revenue was so reduced, that the king could scarcely maintain more than five hundred horse. He was considered only as a kind of captain-general during a war, and as president of the senate in time of peace. The prelates and nobility fortified their castles, and rendered them the seats of so many independent states; and arming their vassals, frequently made war on each other, and sometimes on their sovereign. They neither sought nor expected redress from the king's courts, when they thought themselves injured; but proceeded by force of arms to avenge their own cause. The kingdoms of Norway and Denmark were under the like form of government: both were elective, and had their respective

respective senates, without whose concurrence, or that of the states assembled in their diet, the king could transact nothing of importance.

But to return to Gustavus Vasa, who found the kingdom in this situation. The states, to express their ardent gratitude to their deliverer, passed a solemn decree, by which they obliged themselves to approve whatsoever that patriot should think fit to enact for the preservation of his dignity, against a pretender who was set up in opposition to him. They, in particular, impowered him to make peace and war, and resolved that his enemies should be accounted the enemies of the nation.

This happened at the time that the doctrines of the reformation began to prevail in Sweden; and the Romish clergy, Gustavus's greatest enemies, being in possession of one half of the lands and revenues of the kingdom, also holding many royal castles and domains, the new king, in order to resume these possessions, embraced the doctrines of Luther, procured an act to be passed, by which it was ordained, that the bishops should immediately surrender their castles to the king, and disband their troops: that their pretended rights to fines and forfeited estates, which originally belonged to the crown, should be abrogated: that all the superfluous plate and bells belonging to the churches should be sold to pay the public debts: that all the grants of estates to the clergy, since the year 1445, should be revoked, and the lands re-united to the crown: that two-thirds of

the tythes, generally possessed by the bishops and abbots, should be sequestered, for maintaining the army in time of war, and for erecting and endowing public schools and hospitals in time of peace: and that all the privileges of the clergy should be entirely at the king's disposal.

Vasa having thus obtained a constitutional title to the revenues of the church, marched through great part of his dominions, at the head of a body of horse, to see the act put into execution, attended by Olaus Petri, and other Lutheran doctors, whom he ordered to preach before him in the principal churches. Wherever he came, he commanded the titles and grants by which the clergy held their lands to be brought before him, and either re-united them to the crown, or restored them to the heirs of the ancient proprietors; by which means he recovered from the secular and regular clergy above two-thirds of their revenues, and seized upon near thirteen thousand considerable farms. He also caused the superfluous church plate to be melted down and carried into the public treasury. This indeed occasioned some conspiracies and insurrections; but they were easily suppressed.

Having now succeeded so happily in suppressing his greatest enemies, he obliged the nobility and gentry who held the crown lands, which they had kept as their own, to resign their fiefs or to pay the rents that were originally due to the crown. Upon this they were obliged to compound with the king,

king, and agree to pay him annually a certain sum of all their fiefs and manors,

The crown was next rendered hereditary to the issue of the reigning prince by the free consent of the states, and it has accordingly been enjoyed by his descendants ever since. He died in 1560; but the division of the kingdom among his children, the mal-administration of his son John, with the propensity of Erick, John's brother, and of Sigismund king of Poland, the son of John, to popery, threw the kingdom into distractions, which were composed by Charles IX. and his son Gustavus Adolphus. Under the latter prince, who began his reign in 1611, the importance of Sweden rose to its greatest height: his armies supported the protestant interest in Europe, whilst his domestic policy established good order in his kingdom. He reduced the greatest part of Livonia, and penetrated so far into Germany as to become formidable to the emperor; but in the year 1632 he lost his life at the battle of Lutzen, dying in the arms of victory.

This prince was one of those rare mortals that join to the abilities of a great warrior and statesman the virtues that refine and exalt humanity. In his life and death he gained the noblest reward that worth like his could crave.

His daughter Christina succeeded to the throne in 1633, when only six years of age. She wrested from Norway and Denmark the territories of Jemtland and Harjedalen, with the islands of Gothland and Oeland, and in 1648 added Upper Pomerania,

Bremen, Verden, and Wismar, to the Swedish dominions. She was no less remarkable for her learning and capacity, than for her singularities of conduct. In the year 1654 that princess solemnly resigned the crown of Sweden, and was very instrumental in advancing to the throne her cousin Charles Gustavus, prince palatine of Deux-Ponts, son of John Casimir, prince palatine of the Rhine, by Catherine, daughter of Charles IX. and sister to Gustavus Adolphus, whom her subjects had wished her to have made her husband. Charles, who coveted a crown rather than his cousin's bed, in 1658, added Schonen, Halland, and other places to the Swedish dominions. His son Charles XI. re-assumed all the alienated crown-lands, and rendered himself an absolute monarch,

Charles XI. dying in 1697, in the forty-second year of his age, and the thirty-seventh of his reign, was succeeded by his only son Charles XII, who being under fifteen years of age, a regency was appointed; but the uncommon talents of this young prince soon procured for him the government, and through his mediation the peace of Ryswick was concluded, before he had completed his 16th year. In the year 1700, the Poles, Danes, and Russians, taking advantage of the king's youth, endeavoured to recover the dominions of which their ancestors had been deprived. The English and Dutch sent a fleet into the Baltic to his assistance, and compelled the Danes to conclude a peace with him.

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This young prince then marched against the Russians and Poles, whom at the beginning of the war he defeated in almost every engagement, with numbers far inferior to those of his enemies, though he had well-disciplined veteran troops of Saxons to contend with, as well as Russians and Poles. In the year 1708, the glory of Sweden rose to an unparalleled height: Its king then held the balance of Europe, and might have dictated to all its powers; but the superior address of the duke of Marlborough, whose abilities as a statesman and negotiator were equal to those which he possessed as a general, caused the force of Sweden to be directed against the Russians, which might otherwise have turned the fortune of the war then waging against France. The czar Peter the Great, improving by his former miscarriages, at length formed his troops to conquest: Charles was defeated at Pultowa, in June, 1709, his whole army, consisting of 30,000 men, entirely cut off, or made prisoners, except three or four hundred horse, with whom the king escaped to Bender in Turkey. He there gave signal proofs of a desperate intrepidity, as incapable of fear as void of discretion, having with a handful of men performed prodigies of personal valour against the whole force of the Turks: but he was at length made prisoner. The numerous enemies of Sweden availed themselves of this reverse of fortune. Frederick IV. then king of Denmark, declared war, but could not obtain the object for which he contended. Augustus, the

the deposed king of Poland, was more successful. The Russians over-ran the most valuable territories held by the Swedes on the eastern shores of the Baltic, whilst those in Germany were divided among the confederates: Swedish Pomerania was annexed to Prussia, and Bremen and Verden fell into the hands of the Danes, whose king disposed of them to the elector of Hanover, afterward king George the first of England. Thus were the accessions of territory, which had been made by the princes of the house of Vasa, severed from that kingdom. A peace being ratified in 1714, Charles regained his liberty. His passion for war hurrying him into fresh broils, he met his death by a cannon-ball at the siege of Fredericshall, when he had invaded Norway, anno 1718. His death was very fortunate for the peace of Europe.—The peculiarity of character which distinguished this prince is strongly depicted by M. de Voltaire. No dangers, however sudden or imminent, ever occasioned in him the least dismay, even when they have shaken the constancy of the firmest among his followers: he seems, in short, to have been a man divested of the smallest particle of fear; and the manner in which he is related to have endured cold and hunger shew him to be a prodigy of strength as well as of courage. His rapid successes against the combined force of Denmark, Poland, and Russia, prove him to be an able general: but although his successes astonished all Europe, yet in their consequences they were fatal to the kingdom which he governed.

governed. A strong resentment against the unprovoked attacks made upon him, led him to meditate enterprises against his enemies, extravagant and impracticable in their nature: and the cool and undiminished perseverance of his great adversary the czar Peter, at length prevailed over his ill-directed ardour.

Upon the death of Charles, his sister Ulrica Eleanor ascended the throne, by the free election of the states; but first gave up all pretensions to arbitrary power; and in 1720, by consent of the diet, transferred the government to her husband Frederic, hereditary prince of Hesse Cassel. Frederic having no issue, the states, in 1743, nominated Adolphus Frederic, duke of Holstein, and bishop of Lubec, his successor, by a majority of only two votes. Adolphus, on the decease of Frederic, in 1751, assumed the reins of government. He married Louisa Ulrica, sister to the king of Prussia, who lived to the year 1782.

The new form of government, established at this juncture, consisted of 51 articles, all tending to abridge the powers of the crown and to render the Swedish sovereign the most limited monarch in Europe. It was settled, that the supreme legislative authority should reside absolutely and solely in the states of the realm assembled in diet, which, whether convened by the king or not, must regularly assemble once in three years, and could only be dissolved by their own consent. During the recess of the diet, the executive power resided in the king and senate; but, as the king was bound in all affairs to abide by
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the opinion of the majority, and as he possessed only two votes, and the casting voice in case of equal suffrages, he was almost entirely subordinate to that body, and could be considered in no higher view than as its president. At the same time, the senate itself ultimately depended upon the states, as its members, though nominally appointed for life, yet were in a great measure under the control of the states, being amenable to that assembly, and liable to be removed from their office in case of real or pretended malversation. Thus the supreme authority resided in a tumultuous assembly, composed of the four orders, into which many nobles without property, the meanest tradesmen, and the lowest peasants, were admitted. Although all statutes were signed by the king, and the ordinances of the senate issued in his name, yet in neither case did he possess a negative: and, in order to obviate the possibility of his attempting to exercise that power, it was enacted, in the diet of 1756, that "in all affairs, without exception, which had hitherto required the sign manual, his majesty's name might be affixed by a stamp, whenever he should have declined his signature at the first or second request of the senate." In consequence of this resolution, the royal signature was actually engraved, and applied to the ordinary dispatches of government, under the direction of the senate. *Sheridan's history of the late revolution*, p. 188; *Cantzler's history of Sweden*, p. 71.—In a word, the king enjoyed little more than the mere name of royalty: he was only the ostensible instrument in the hands

hands of one of the two great parties who at that time divided and governed the kingdom, as either obtained the superior influence in the diet. Fully determined to wrest from the senate their assumed power, and to recover that participation of authority which the constitution had assigned to the crown, the king proceeded to a measure both bold and decisive. On the 13th of December 1768, he signed a declaration, by which he formally abdicated the crown of Sweden; and, by giving public notice throughout his dominions of this step, at once suspended all the functions of government. The senate felt their authority insufficient to counteract such a measure, for their orders were disputed by all the Colleges of State, who had ceased to transact the business of their several departments. The magistrates of Stockholm, agreeably to the form of government, were proceeding to convoke the order of Burghers, which compelled the senate to consent to the desired assembly of the diet, and the king's concurrence was requested to confirm the proclamation for that purpose, which being given, he resumed the reins of government. At the meeting of the diet, which followed on April 19th, 1769, though it coincided in some particulars with the king's views, yet it was far from effecting every thing which he aimed at.

Adolphus Frederic died February 12, 1771, and was succeeded by Gustavus III. his eldest son, then 25 years of age. The accession of this young prince to the throne, with the prepossessions of the people
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strongly in his favour, was a favourable period for extending the power of the crown by the reduction of that of the senate. An aristocracy naturally and rapidly degenerates into despotism; the yoke of which is rendered more intolerable to a people in proportion as the oppressions of a number of tyrants are more grievous than those of a single one. The new king found his people divided into two great political parties, distinguished by the names of Hats and Caps; the former espoused the interest of the court, the latter the country or patriotic party. The most masterly strokes of policy, as well as the most profound dissimulation, were used by this monarch to circumvent and destroy the influence of the senate. The people were grievously oppressed; for, beside the rigorous exactions made on the common people by their rulers, they suffered every calamity which a year of great scarcity necessarily occasions. The army was devoted to his interest, and his two brothers, prince Charles and prince Frederic Augustus, each commanded a body of troops. The next year, whilst the king was amusing the senate at Stockholm with the most warm and specious professions of disinterestedness, and of his wishes to be thought only the first citizen of a free country, an insurrection of the military happened at Christianstadt, in the province of Scano; this was set on foot by one Hellichius, who commanded there. The plea made use of to justify it was, the tyranny and oppression of the governing powers. Prince Charles, who was pur-

posely in those parts, made this a pretence to assemble the troops under his command, whilst the king, his brother, who was at Ostrogothia, put himself at the same time at the head of the troops there. The senate was much alarmed at these proceedings, whilst the king, with the most consummate dissimulation, expressed his resentment against the insurgents, and his zeal to suppress them; at the same time, by stationing the military force in Stockholm so as to surround the senate-house, he effectually controlled the deliberations carried on there. In this exigency the senate found themselves totally abandoned by the soldiery, whilst the king, being thus supported, was enabled to accomplish a great and almost unparalleled revolution, and to deprive an extensive nation of its liberties in a single morning, without bloodshed, without noise, without tumult, and without opposition; while the people flocked together with as much indifference and tranquillity as if it had been only some holiday sport.

It is said only five persons in the kingdom were intrusted with the design. Very few were imprisoned, and that only for a short time, nor did any one experience, in the smallest degree, a diminution of the royal favour on account of their opposition. The senate took a new oath of allegiance to the prince, and tranquillity was restored throughout the kingdom.—

Wraxall, p. 123.

Mr. Sheridan, in the account which he gave of this revolution in Sweden, asserted, that the king
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was, in consequence of this event, no less absolute at Stockholm than the French monarch was at Versailles, and the grand signior at Constantinople: but Mr. Coxe maintains the contrary, and describes the king of Sweden, although he became possessed of very great prerogatives, yet as a limited monarch in many very important instances. The whole executive power is, indeed, vested in the king; he has the command of the army and the navy, and fills up all commissions: he also nominates to all civil offices; he has the sole power of convening and dissolving the states, and is not obliged to assemble them at any stated period: he has rendered the taxes perpetual, and has the entire disposal of the public money; but he has not the uncontrolled right of enacting and repealing laws, or of imposing new taxes without the consent of the subject. In case of actual invasion, indeed, he may levy money without the consent of the states, but at the conclusion of the war he is obliged to summon them, and the new taxes imposed by the king, during the exigency of the kingdom, are then to be abolished. A king of Sweden cannot declare war, nor alter the coin, without the concurrence of the senate; and if called upon by the diet, when convened, he is obliged to account for the expenditure of the public money.

Six years after this revolution took place, the king convened the senate; but finding the house of nobles very much disposed to oppose the views of royalty, he suddenly dissolved that assembly.

In

In the year 1766, Gustavus married the princess Sophia Magdalena, sister to the present king of Denmark.

Since the accession of Gustavus III. the strictest adherence to form has been observed in the court of Sweden. While many sovereigns of Europe were endeavouring to retrench the ceremonies attendant upon royalty, this prince introduced a degree of pomp and etiquette similar to that used at Versailles, and unknown in his own country before his reign. "The king," says Mr. Coxe, "appears to possess too enlarged an understanding to be a servile imitator of the French, it is therefore probable that his motive for this conduct is in some measure political, as the increase of royal prerogative may have rendered it expedient to throw an additional splendor round the majesty of the throne." *Travels*, II. 309. —Soon after this king came to the throne, he suppressed the use of torture in Sweden. He founded a new order of knighthood, known by the name of Vasa, designed for men of merit in every station, and which is conferred, without the least attention to birth or distinction, on every man who deserves well of his country.—*Wraxall*, p. 125.

The intrigues of the empress of Russia, by means of her ambassador at the court of Stockholm, with the nobility of Sweden, the whole order of which may be considered as mal-contented in the new form of government, have of late entirely subverted the plans, and rendered ineffectual the operations of the

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king of Sweden, who, seizing the opportunity furnished by the distant war which the Russians were carrying on against the Turks, attempted to recover the possessions in Finland, which, in the beginning of the present century, had been wrested from his ancestors. Notwithstanding his own gallantry and good conduct, he was equally unsuccessful by sea and land.

On the 16th of March, 1792, the king being at a masked ball, an assassin, named Anckerstroem, discharged a pistol behind him, the contents of which lodged between the hip and the back-bone, with which wound the king languished until the 29th, and then expired. The day after he received it, he sanctioned an edict, by which his brother the duke of Sudermania was appointed regent of the kingdom, and guardian of his only son, then a minor, being fourteen years of age. This prince, upon the death of his father, succeeded to the crown, and is now Gustavus IV.

The titles of the kings of Sweden have been frequently varied. The present reigning prince is styled Gustavus, by the grace of God, king of Sweden, and of the Goths and Vandals; great prince of Finland; hereditary sovereign of Norway; duke of Sleswic, Holstein, Stomarn, and Ditmarsh; count of Oldenburg and Delmenhorst.

The arms are quarterly; in the first and fourth azure, three crowns or, for the kingdom of Sweden; in the second and third barré ondé argent and azure,
a lion

a lion rampant or, crowned gules, for Gothland; with the arms of Holstein in the escutcheon.

In 1748, Frederic I. revived two ancient orders of knighthood, and founded another. The principal is the blue ribbon, or the order of Seraphim, instituted in 1334 by Magnus Smeek. The next is the yellow ribbon, or the order of the sword, founded by Gustavus Vasa in 1523. The order of the black ribbon, or the north star, is of modern institution. All three have their proper badges and mottos.

CONSTITUTION.] The states, according to the ancient form of government, consist of four orders. The first of these is the nobility, consisting of counts, barons, and untitled nobility. One is chosen out of each family to represent that body, and with them the colonels, lieutenant-colonels, majors, and captains of every regiment, sit and vote. A family once ennobled continues so from generation to generation, as well in the direct line as in its various collateral branches; and all possess the same general privileges, which consist principally in the capacity of being senators, chamberlains, or of holding other civil employments about the king's person and court, and in an exemption from the poll-tax. The power of creating new nobility is vested in the king, but the number is limited. In a diet held under Adolphus Frederic, it was enacted, that no addition should be made to the nobility until the existing families were reduced to 1200; and at the revolution in 1772, the late king obtained the right of adding 150. The

head of each noble family, in the direct line, is by birth a member of the house of nobles, and represents, in his person, all the younger parts of that line, as well as the collateral branches. The representatives of the order of nobility, who assemble in the diet, vary in the number that meet. In the reign of Adolphus Frederic, when the votes of the nobility were of greater consequence than under the present form of government, they usually amounted to five or six hundred; and on a remarkable occasion, when that prince intimated a design of abdicating the throne, above 1000 took their seats. In the diet of 1778 only 300 assembled.—*Coxe's Travels*, II. 344.

The second order is composed of the archbishop, bishops, and the representatives of the clergy, who choose one out of every rural deanery, consisting of ten parishes, and their charges are borne. The bishops are obliged to defray their own expences at the sittings of the diet: though they usually receive in the larger dioceses, 15s. per day; and in the smaller 10s.; but the other representatives must be paid by their constituents about 5s. or 6s. per day. The number of the representatives is uncertain, because each archdeaconry has the privilege of sending one member, or of joining with another in the choice of one. "They have," says Mr. Coxe, "been seldom less than fifty, and have never exceeded eighty."

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The third order of the state consists of the representatives of the burghers, or citizens, who are chosen by the magistrates and common-council of every corporation. Of these there are ten elected for Stockholm, according to Mr. Coxe. Some of the towns have two votes: but most of them have only one. These members amount to about a hundred and fifty in the whole. One hundred and four towns in Sweden enjoy the privilege of sending members to the diet. Each representative receives from his constituents a small contribution; which, in the larger towns, amounts to about 15s.; and in the smaller to 5s. 4s. or 2s. 6d. per day during their attendance at the diet.—*Coxe*.

The fourth order consists of the peasants, who choose one out of every district, whose charges they bear; and their number amounts, according to Mr. Coxe, to about one hundred.

The definition of a peasant is, a farmer employed in agriculture, possessing land of a certain tenure, who has never followed any trade, or enjoyed any civil office. This description includes only those whose ancestors were also farmers, and does not entitle either nobles, citizens, or even country gentlemen, though they may purchase the peasant's estate, either to vote, or to return a member. The land qualifying the farmer, who is a peasant, to be an elector, must be either crown land or his own property. The most valuable of these estates may be worth 1300l. and the poorest about 30l. If the land

is possessed by two or more peasants, the vote is split among the several proprietors, each enjoying that share of the vote which is proportionate to his share of the farm; but each of them is qualified to be a representative.—*Coxe's Travels*, II. p. 346.

“ It is a very remarkable circumstance,” says Mr. Coxe, “ that in a constitution so free as that of Sweden, in which even the peasants, as land-holders, are returned members to the diet, the country gentlemen, be their landed property ever so large, are not represented in the states of the kingdom, have neither any vote in the choice of representatives, nor can be representatives themselves: a strange inconsistency, that those persons, who are justly esteemed the most respectable and incorrupt part of the body politic, should not enjoy the least share in the legislature, while many mechanics and farmers, who are alike disqualified to investigate intricate political questions, and incapable of resisting the influence of bribery, possess that important privilege!”—*Travels*, II. p. 348.

During the sitting of the diet every member of the four houses has the privilege of proposing a question to the consideration of the assembly to which he belongs, which is carried or rejected by a majority. If it passes in one house, it is sent by a deputation to each of the others, and if assented to by the other three, is presented by the four speakers to the king, who afterward communicates his assent or dissent in form. If the bill originates from the king,
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it is laid before the senators, and, their opinions having been obtained in writing, it is referred to the discussion of the states; if they approve it, the four houses repair to the palace and communicate their assent to the king; if it is rejected, they transmit their determination in writing, by their speakers, and accompany it with the reasons which induced them to dissent.—*Coxe's Travels*, II. p. 349.

The king was obliged to convene a diet once in three years; but if he died without leaving a male heir to the crown, the states met of themselves. Each of the four classes has its chairman; the marshal of the diet is usually the chairman of the nobles, and the archbishop of Upsal that of the clergy: the burghers usually choose one of the burgomasters of Stockholm, and the peasants have also their speaker; but the counsellors of state have no vote in the diet. Each of the four classes has also its respective house at Stockholm.

When they assemble they first meet in a large room in the king's palace, called "the diet chamber:" where his majesty being seated on his throne, and the senators or privy-counsellors sitting at some distance from him, the president of the chancery usually compliments the assembly in the king's name; after which a secretary acquaints them with the state of affairs since their recess, and the reason of requiring their advice and assistance; to which the marshal of the nobility returns an answer; and after him the archbishop of the clergy, and the

speakers of the other orders of the state. They then separate to their several houses or chambers, where they choose a secret committee, composed of an equal number of each body, to whom the ministry communicate such particulars as are not thought proper to be made public, and they prepare what is to be proposed to their respective bodies. In each house affairs are determined by a majority of voices; and a majority of all the chambers is necessary to the passing of every act. When the particulars proposed by the king have been considered and dispatched, each house offers its grievances separately to his majesty, to which he returns an answer; and each member of three inferior houses has a copy of the king's answer to their respective grievances, and of all the acts passed by the states; both of which they communicate to their electors.

The senate composes the council of state, or supreme council, in which the king himself presides, and has two votes. Here all national affairs, that admit of no delay, are determined by a majority of voices. This council consists only of fourteen members.

There are three royal courts of justice, of which the Swedish, properly so called, is held at Stockholm, the Gothic at Jonkioping, and that of Finland at Abo.

The court of admiralty, which is held at Carlscroon, has an admiral for its president, with all the other admirals and principal sea-officers for his assistants.

Foreigners

Foreigners are excluded from all posts in the government.

RELIGION.] The religion of the Swedes was formerly involved in the grossest darkness and idolatry. The city of Upsal was the seat of their superstitious worship. Until the end of the eleventh century, a celebrated temple remained at Upsal, which was enriched with the gold which the Scandinavians had acquired in their piratical adventures, and sanctified by the uncouth representations of their three principal deities; the god of war, the goddess of generation, and the god of thunder. In the general festival that was solemnized every ninth year, nine animals of every species, without excepting the human, were sacrificed, and their bloody bodies suspended in the sacred grove adjacent to the temple. This temple was destroyed by Ingo, king of Sweden, who began his reign in the year 1075; and about fourscore years afterward a Christian cathedral was erected on its ruins. *Dalín's History of Sweden*, in the *Bibliothèque Raisonnée*.—The only traces that now subsist of this barbaric superstition, are contained in the Edda, a system of mythology compiled in Iceland, about the thirteenth century, and studied by the learned in Denmark and Sweden, as the most valuable remains of their ancient traditions.

The emperor Charles the Great, or, as he is most commonly called, Charlemagne, sent hither an eminent ecclesiastic, named Herbert, who preached the gospel in East Gothland: and for the same purpose
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the emperor Lewis sent into Sweden the famous Ansharius, who was succeeded by several others. In the middle ages the clergy had obtained the possession of several large estates; and the Pope assumed a great power over the temporal concerns of the kingdom. These abuses procured Olaus Petri, a disciple of Luther, a favourable reception in Sweden, where he promulgated the pure doctrines of the gospel; and that great king Gustavus Vasa happily introduced the reformation in Sweden, in spite of all the numerous difficulties he had to encounter. Indeed it afterward met with great opposition, and underwent many trials in the reigns of John and Sigismund; yet it was at last established by the diet and synod held at Upsal in 1593, when the states of the kingdom solemnly engaged to adhere to the doctrines of Luther; and this religion, since the decree of uniformity passed in 1613, is to be considered both by the sovereign and his subjects, as the only established church in the kingdom. Indeed, in 1741, the king, by a royal edict, directed that the Calvinists and members of the church of England should enjoy the free exercise of their religion in all the sea-ports except that of Carlscroon.

When Lutheranism became the established religion of Sweden, to the subversion of the tyranny of the church of Rome, the Swedes, to express their resentment against the Romish priests, by whom they had been grievously oppressed, and to render the vows of chastity made by that order of men more certainly,

tainly, though less meritoriously observed, passed a law, that every ecclesiastic of that church found in the kingdom should undergo castration. Prior refers to this in his tale of Paulo Purganti and his wife, when he makes the lady express her resentment against unfaithful husbands, by saying,

“ They should be hanged, or starv’d, or flea’d,

“ Or serv’d like Romish priests in Swede.”

The hierarchy of Sweden is composed of the archbishop of Upsal, who performs the coronation ceremony, and ten bishops, with three superintendants, one of whom resides at Carlstadt, another at Hernosand, and the third in Gothland. The other ecclesiastics, who are subordinate to these, are the provosts, deacons, chaplains, or curates, and the ministers or incumbents in villages.

LAWS.] With respect to the laws of Sweden, a digest was ratified by all the states of the diet, held in 1731 and 1734, and was confirmed by the king, and published in 1736. It contains a course of proceedings, by which all law-suits are easily determined and brought to a speedy issue. The towns and districts of the peasants have their inferior courts, from which an appeal lies to the superior or provincial courts, and from these again to the royal courts of justice. In the village courts of judicature twelve peasants always sit as assistants in trying causes.

The expence of law-suits is very moderate, and every man is permitted to plead his own cause:
hence

hence the number of lawyers is but small, and they are generally in mean circumstances.

The punishment for robbery in Sweden is perpetual slavery; the criminal being condemned to labour all his life in the service of the crown, in carrying wood and stone for the repair of the fortifications, or other servile and laborious employments. He wears an iron collar night and day about his neck, to which a bow of the same metal is fastened, that comes over his head, and has a little bell that rings upon the least motion.

The laws against duelling are very rigid; for if any one is killed in a duel, his antagonist, after a summary trial, is condemned to die, and a note of infamy is attached to the memory of both. But if neither of them falls in the combat, both are imprisoned, and fed, during two years, on bread and water: they are beside fined a thousand crowns each, or two thousand crowns if the imprisonment is limited to one year. An affront is referred to the national court, where recantation and publicly begging pardon are generally awarded as a sufficient reparation of honour.

For murder, adultery, and burning of houses, the criminal, if a man, is hanged and if a woman, beheaded: but where the facts are attended with aggravating circumstances, the offender is hung in chains, burnt or quartered. When a nobleman or gentleman commits a capital crime, he is shot to death.

REVENUES.] We shall now consider the expences,
revenues,

revenues, military and naval forces of Sweden. The ordinary and extraordinary expences for the kingdom of Sweden, and the great duchy of Finland, for the year 1753, amounted to ten millions two hundred and forty thousand four hundred and thirty four silver dollars; but the ordinary revenue of the kingdom does not exceed eight millions seven hundred and forty-five thousand seven hundred and eleven, including the sum allowed to the king for his civil list. The crown debts are so great, that since the year 1753 the annual interest of them has amounted to one million twenty-eight thousand two hundred and eighty-six silver dollars.

The military forces of Sweden consist partly of raised, and partly of distributed regiments. The latter, which are the national militia, form the greatest part, and, according to an ordinance published by Charles XI. are maintained by the country; for that prince obliged the nobility and gentry, as well as the peasants, to provide and maintain both horse and foot, of which each province furnishes its contingency.

As to the infantry, every three farmers provide a foot-soldier, furnish pay, and give him a dwelling and a piece of land; but he has his accoutrements, arms, and ammunition from the crown, which also pays the principal and subaltern officers, and supplies the troops with provisions when they are on their march, or in the field, except at the rendezvous, in order to be mustered.

The officers of horse and foot are maintained out

of the lands resumed and reunited to the crown. Every officer has a house and land assigned him in that part of the country where his regiment is quartered, and the rent of the other farms to the value of his pay, which they receive either in money, corn, or other goods. The lands assigned for the payment of a colonel of foot are about three hundred pounds a year, and the rest of the officers in proportion; but on a march, or in the field, the crown furnishes them with subsistence, and provides ammunition and forage for their horses.

In the year 1779, the era of the armed neutrality, the Swedish navy was said to amount to thirty ships of the line, including those of forty guns, and fifteen frigates; but as several of these ships were old, and out of repair, those actually fit for service were not supposed to amount to more than 20 ships of war, and 10 frigates. The seamen belonging to government are registered, and amount to 18,000; of these only about 6000 are reputed to be experienced seamen, the rest are mere peasants. Upon an emergency, the king possesses the power of pressing sailors from the merchants' service, but only in exchange for the registered seamen.—*Coxe's Travels*, II. 468.

C H A P. III.

D E N M A R K.

ALMOST all that we know of the early period of the Danish history is obtained from the elegant pen of Saxo-Grammaticus, who lived in the twelfth and beginning of the thirteenth centuries, and wrote in elegant Latin. The internal state of Denmark during the early periods of its history furnishes nothing interesting. In the 8th century the Danes became formidable to their neighbours by their piratical depredations on the coasts of England, Flanders, Normandy, and Germany; which desultory warfare was maintained for more than two centuries, till at length their rude and savage manners being somewhat meliorated, they became cultivators of their native soil instead of adventurers at sea. Other causes likewise concurred to put an end to these outrages: that redundant population which had been the means of pouring forth such swarms of plunderers no longer continued; many had fallen by the sword in those invasions; conquests had been made, and emigrants had settled on the acquired territories in vast numbers; the introduction of Christianity, in the tenth century, served likewise to abate their ferocity, while the increased strength of the neighbouring states, and the force they had acquired at sea, became too formidable to be contended with. Canute, or Knute, commonly called the Great, who died in England, in the

the year 1036, advanced the dignity of this kingdom to its highest pitch; but the sovereigns who succeeded him were little distinguished until toward the close of the fourteenth century, when Margaret obtained the regal power on the death of her son Olaus III. who had united the kingdoms of Norway to that of Denmark. In the year 1388 (three years after her accession), having defeated and taken prisoner Albert king of Sweden, she was enabled to urge her pretensions to that crown, of which she obtained possession by the consent of the states, at the assembly of the representatives of the three kingdoms held at Calmar, in the year 1397, at which time a confederated constitution was formed of the greatest consequence to the northern states, and called "the union of Calmar." This wise and heroic princess, to whom historians have given the distinguishing appellation of "the Semiramis of the north," reigned over Denmark and Norway twenty-six, and over Sweden sixteen years. A century afterward elapsed without any thing highly important occurring in the history of this country.

In the year 1523, Frederic, duke of Holstein, was raised to the throne by the voice of the people, who had deposed their king Christian II. for his cruelty and tyranny, in whose reign the crown of Sweden had been dismembered from that of Denmark, and placed on the patriotic brows of Gustavus Vasa. Frederic I. having embraced the doctrines of Luther, the tenets of that reformer spread with great rapidity through the kingdom. From this prince
all

all the succeeding kings of Denmark are lineally descended.

The event which chiefly distinguishes the history of this kingdom since the reign of Frederic I. is the unprecedented revolution which took place in the last century, and which merits particular notice here.

Denmark was then governed by a king chosen by a delegation from people of all ranks, assembled in a diet, who in their choice paid a due regard to the family of the preceding prince; and if they found one of his line properly qualified to discharge the duties of that high station, they thought it just to prefer him before any other, and the eldest son before a younger, if his merits warranted the adoption; but if those of the royal family were either deficient in abilities, or had rendered themselves unworthy by their vices, they chose some other person, and sometimes raised a private man to that high dignity. To the king thus elected, and a senate consisting of the principal nobility, the executive powers of government were entrusted.

One of the most fundamental parts of the constitution was the frequent meetings of the states, in order to regulate every thing relating to the government. In these meetings new laws were enacted, and all affairs relating to peace and war, the disposal of great offices, and contracts of marriage for the royal family, were debated. The imposing of taxes was merely accidental, no money being levied on the people, except to maintain what was esteemed a
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necessary war, with the advice and consent of the nation, or now and then by way of free gift, to add to a daughter's portion. The king's ordinary revenue consisted only in the rents of lands and demesnes, in his herds of cattle, his forests, services of tenants in cultivating his ground, &c. for customs on merchandise were not then known in that part of the world: so that he lived like a modern nobleman, upon the revenues of his estate.

But in the year 1660, the three states, consisting of the nobility, clergy, and commonalty, being assembled in a diet, for the purpose of finding means for discharging the debts incurred by a war with Charles X. king of Sweden, the nobility endeavoured to lay the whole burden on the commons; while the latter, who had defended their country, and particularly their capital, with the utmost bravery, insisted that the nobles, who enjoyed all the lands, should at least pay their share of the taxes, since they had suffered less in the common calamity, and done less to prevent its progress.

At this the nobility were enraged, and many bitter replies passed on both sides. At length a principal senator standing up, told the president of the city, that the commons neither understood the privileges of the nobility, nor considered that they themselves were not better than slaves. The word slaves was followed by a loud murmur from the clergy and burghers: when Nanfon, the president of the city of Copenhagen, and speaker of the house of commons, observing

serving the general indignation it occasioned, instantly arose, and swearing that the commons were no slaves, which the nobility should find to their cost, walked out, and was followed by the clergy and burghers, who proceeding to the brewers-hall, in the city, debated there on the most effectual means of humbling the arrogance of the nobility. Then it was that the first idea of rendering the crown of Denmark hereditary was started by the bishop of Zealand, but nothing like investing the king with absolute power was then thought of, although it was soon after adopted. The assembly afterward adjourned to the bishop's palace, where the plan of an hereditary succession received the unanimous concurrence of the whole assembly.

Frederic III. who then possessed the crown of Denmark, has been represented as a prince naturally supine and unambitious, of engaging manners and a benevolent heart, yet his habits of life were as little likely to render him highly popular as generally odious; but what the common course of events would not have brought about the exigencies of the times effected. Charles the tenth of Sweden, having broken the treaty he had entered into at Roskild, in the year 1658, and invaded Denmark, for the avowed purpose of subduing both that kingdom and Norway, to annex them to the crown of Sweden, Frederic beheld the impending storm with the firmness of a king; he renounced his beloved ease; led on his troops in person; and, by his activity, conduct,

and bravery, delivered his capital, repelled the invaders, and forced them disgracefully to evacuate his territories. These achievements deservedly endeared him to the people, and before the fervour of their gratitude had subsided the dissensions between the nobles and commons broke forth. Had the smallest spark of ambition existed in the king's breast such an event would have kindled it into a flame; but this prince is represented, by some historians who have related this memorable revolution, as having relapsed into his former habits of inactivity, and that the intrigues of two principal men in his court brought about an event which he himself shewed no solicitude to procure.

The commons and clergy the next morning repaired in great order to the council-house, where the nobles were assembled; and there the president Nanfon, in a short speech, observed, that they had considered the state of the nation, and found that the only way to remedy the disorders of the state was to add to the power of the king, and render his crown hereditary: in which, if the nobles thought fit to concur, they were ready to accompany them to his majesty, whom they had informed of their resolution, and who expected them in the hall of his palace.

The nobles, filled with a general consternation at the suddenness of this proposal, and at the resolution with which it was made, now endeavoured to soothe the commons by fair speeches; and urged, that so important an affair should be managed with due solemnity,

solemnity, and regulated in such a manner, as not to have the appearance of precipitation or tumult.

To this the president replied, that it was evident the nobles only aimed at gaining time, in order to frustrate the intentions of the commons, who came not thither to consult, but to act. After farther debate, the commons growing impatient, the clergy with the bishops at their head, and the burghers, headed by their president, proceeded without the nobles, to the palace, and were met by the prime minister, who conducted them to the hall of audience, whither the king soon came to them.

The bishop of Zealand made a long speech in praise of their sovereign, and concluded with offering him an hereditary and absolute dominion. The king returned them thanks; but observed, that the concurrence of the nobles was necessary: he assured them of his protection, and promised to ease their grievances.

The nobles, divided among themselves, but abhorrent of the measure which they were required to sanction, prepared to quit the capital, and several had actually withdrawn. As such a secession would have dissolved the diet, and nullified the whole proceedings, orders were issued, in the king's name, for the gates to be shut, which procured an immediate and implicit acquiescence. On the 16th of October, the estates absolved the king of all the obligations he had entered into on his receiving the crown, and two days after, scaffolds covered with tapestry were

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erected

erected in the square before the castle, and orders were given for the burghers and the soldiers to appear in arms, under their respective officers. In the morning, the king and queen, being seated in chairs of state under velvet canopies, received publicly the homage of all the senators, nobility, clergy, and commons; which were performed on the knee, each taking an oath to promote the interest of the sovereign in all things, and to serve him faithfully as became hereditary subjects. Gerisdorf, a principal senator, was the only person who had the courage to open his lips in behalf of their expiring liberties, and said, that he hoped and trusted that his majesty designed nothing but the good of his people, and not to govern them after the Turkish manner; but wished his successors would follow the example his majesty would undoubtedly set them, and make use of this unlimited power for the good, and not for the prejudice, of his subjects. None of the rest spoke a word, or seemed in the least to murmur at what was done. Those who had paid their homage, retired to the council house, where the nobility were called over by name, and ordered to subscribe the oath they had taken, which they instantly obeyed.

Thus, in the space of four days, the kingdom of Denmark was changed from a state but little different from an aristocracy, to that of an unlimited monarchy. We here see a house of commons stimulated by resentment, and filled with indignation at the insolence of the nobility, betraying their constituents,

stituents, and, instead of a noble effort to oblige those nobles to allow them the privileges they had a right to demand, voluntarily giving up for themselves, their constituents, and their posterity, what they ought to have struggled to preserve at the hazard of their lives; while the only comfort the people had left, was, in being freed from the tyranny of their former oppressors, and seeing them as much humbled as themselves. This event seems to realize the idea of the poet:

—half a patriot, half a coward grown,
I fly from petty tyrants to the throne.

The revolution being thus accomplished, a new constitution was established, by an edict consisting of forty articles, and entitled "the royal law of Denmark," by which the succession was settled on the king's eldest son, and, on failure of male issue, in the female line. The kings of Denmark and Norway are therein declared to be above all human laws, acknowledging in all ecclesiastical and civil affairs no higher power than God alone. They may make, interpret, abrogate, and dispense with laws, except the royal law, which must remain irrevocable, and be considered as the fundamental law of the state. The kings of Denmark have likewise the power of declaring war, making peace, imposing taxes, and levying contributions of all kinds. The kings who have reigned since this revolution have been Christian V. Frederic IV. Christian VI. and Frederic

ric V. The latter was succeeded, in 1766, by his son Christian VII. the reigning prince.

The nobles of Denmark are distinguished by the appellation of the higher and nobility. There never were any dukes in Denmark beside the kings sons, except one noble man named Knut Pors, who was created duke of Halland by Christopher II. so that the rank of higher nobles includes only counts and barons.

The rights and privileges of the barons are much the same with those of the counts.

The privileges of the lower nobility, like those of the former, consist in their being cited only before the king's supreme court, in all affairs that affect their life and honour, except they have a post in the militia by land or by sea; in which case this privilege extends only to the superior officers. No inferior judge can execute a sentence passed upon them, for that must be done only by the judge or his commissary.

The burghers enjoy greater or less privileges, according to the cities of which they are members. Hence those of Copenhagen possess the pre-eminence, and have advantages enjoyed by none of the rest. The Danish peasants are of different classes. Some are possessed of a spot of land, which may be considered as their own property, since they only make the lord of the manor some inconsiderable acknowledgment. Others have only a farm, for which they pay a certain rent in money, cattle, or corn, to the proprietors of their farms, and do inferior

senior services at the manor of the lord ; but a state of vassalage was entirely abolished in Denmark by Frederic IV. in the year 1702, and is only continued in some part of the duchy of Sleswic.

The king of Denmark, as hath been already observed, is an absolute prince, and consequently his prerogative is unbounded. He is pleased, however, to act by the laws framed by his ancestors, or by himself and council ; though he has the power of repealing and altering them as he thinks fit. He is the guardian of all the noble orphans, and none can sell or alienate their lands without leave of the crown, the king being entitled to a third part of the purchase money upon every sale.

He has, however, few ensigns of majesty, except such as are military ; as horse and foot guards, yeomen, and the sound of drums and trumpets ; for the badges of peace, as heralds, maces, the chancellor's purse, and the sword of state, are here unknown. The officers of the household are the marshal, who regulates the affairs of the family, and gives notice when dinner or supper is ready to be served ; the comptroller of the kitchen, who places the dishes of meat on the table ; and the master of the horse, who looks after the king's stables and studs of mares. The king sits down to dinner with his queen, children, relations, and general officers of the army, till the round table be filled ; the court-marshal inviting sometimes one, and sometimes another to eat with his majesty, till all have taken their turns in that honour,

nour. A page in livery says grace before and after meat; for no chaplain appears here but in the pulpit. The attendants are one or two gentlemen, and the rest, livery-servants. The kettle drums and trumpets, which are ranged before the palace, proclaim aloud the very minute when his majesty sits down to table; but the ceremony of the knee is not used to the king.

Every winter the snow is no sooner firm enough to bear, than the Danes take great delight in going in sledges, the king and court first giving the example, and making several tours about the capital in great pomp, attended by kettle-drums and trumpets; their sledges are drawn by horses adorned with rich trappings, and the harness full of small bells. After the court has thus opened the way, the burghers and others ride about the streets all night, wrapped in their fur gowns, with each his female in the sledge with him.

His Danish majesty's titles at full length, are, Christian VII. by the grace of God, king of Denmark and Norway, and of the Goths and Vandals; duke of Sleswic, Holstein, Storman, and Ditmarsch.

The principal order of knighthood in Denmark is that of the elephant, or the blue ribbon, which some authors suppose to be founded in the twelfth century, by Canute IV. while others say, that it was instituted about three hundred years ago by Christian I. at his son's wedding. Its ensign, or badge,
is

is a white enamelled elephant, with a castle on its back, appendant to a blue ribbon, worn over the left shoulder to the right side. These knights wear on the left breast a silver star of eight rays, with the Daneborg cross in the middle of it.

The second order of knighthood in this kingdom, is called the Daneborg order, or the white ribbon, which was instituted by Waldemar II. The badge is a gold cross enamelled, and set with eleven diamonds. This hangs at a watered white ribbon with a red border, which is worn over the right shoulder to the left side. These knights wear on the right breast a silver star of eight rays, in which a cross is to be seen, with the word *restitutor*, thus divided, *RE-STI-TV-TOR*, and the name of CHRISTIAN V. in the middle. Both these orders were revived by Christian V. and have their particular statutes, collars, and mottos.

REVENUES.] The revenues of Denmark arise from the customs, particularly those of the Sound, Coldingen, and Norway. A toll in passing from the northern ocean into the Baltic, and from the Baltic into the northern ocean, is paid in the straits, at Elsinore, Nyburg, and Fredericia, but the principal custom-house is at Elsinore. In some years above six thousand ships pass through these straits, and consequently the toll is very considerable. This toll is not on an equal footing with respect to all nations; for the Hamburgers are obliged to pay more than others for passing

passing through the sound. The English, Dutch, Swedish, and French ships are not searched when they are provided, according to treaties, with passes: they also pay down only one per cent. for such goods as are specified in the tariff, while all other nations are not only searched, but are obliged to pay one and a quarter per cent. With respect to the Hanse-towns that lie on the Baltic, there is a great variety in the toll they pay; for almost every one of those towns is treated with in particular. The tolls collected at the sound, and the two belts, produce an annual revenue of upward of 100,000*l.* after defraying the expences of constructing and maintaining light-houses, and providing proper signals to describe the shoals and rocks along the whole coast, from the northern promontory of Jutland to the sound.

The other revenues arise from the excise and consumption.

From the taxes paid by the farming peasants for freeholds and contributions of provisions in Norway; from duties on oxen, corn, and bacon in Denmark; and from redeemed estates.

From the poll-tax, which, however, is never imposed but upon extraordinary occasions, and at no time extended to Norway.

From fines, dispensations, stamp-paper, and the post-office. The revenues arising from the latter are appropriated for pensions, and for carrying on the foreign missions.

From

From the royal tythes, which formerly belonged to the bishops; but after the reformation, were annexed to the crown.

There are likewise duties upon exports and imports, licences for public houses, and for distilling spirits, for the privilege of hunting and shooting in the royal manors, and a tax on places, pensions, perquisites, and marriages; but the last was never levied on the peasants, seamen or soldiers, and the sum exacted from others was inconsiderable; however, about twelve years ago (from 1792) this injudicious tax was entirely abolished.

The revenues of Denmark have been increasing gradually for the last 60 years: the two last kings, although they did many great things for the good of their subjects, and the advancement of their kingdom, and even abolishing some taxes that were the most burdensome, yet at the same time greatly improved the royal revenue; which now amounts to about one million two hundred and fifty thousand pounds; and in some years much exceeds that sum.

The annual national expence in time of peace is laid down by Buschin, on the best

information, at - - - - £ 936,130

The annual expence of the army he

states to be - - - - 350,000

And the navy - - - - 180,000

The debts in the year 1771 were - 3,418,009

The interest paid upon which amount-

ed to - - - - 131,392

The military forces of the two kingdoms are stated by

by Mr. Coxe to amount to 66,909 men, including regulars and militia, both horse and foot, raised in Denmark, Holstein, and Norway, of which 56,431 are infantry, and 10,478 cavalry; of the latter Denmark and Holstein furnish 4,817, Norway 5,661. The forces of Denmark and Holstein are composed of regulars and militia. Of infantry there are fourteen regiments, each consisting of 1752 privates and twenty-six officers; each regiment is divided into twelve companies, ten of which are fusileers and two grenadiers. In each regiment there are about six hundred regulars, who are chiefly foreigners enlisted in Germany, the rest are national militia, composed of peasants, who reside upon the land, each estate furnishing a certain number in proportion to its value. These national troops are occasionally exercised upon Sundays and holidays, and are embodied once every year for about seventeen days, in their respective districts. There are eight regiments of cavalry, each consisting of seventeen officers, including serjeants and corporals, and 565 privates, which are divided into five squadrons: of these about 260 are regulars, and the remainder national troops. There are beside a regiment of foot and horse guards, the first consisting of 486 men, including officers, the other of 161. The forces of Norway are all national troops, or militia, two regiments, consisting of 1376 men each, only excepted; and as the peasants of that kingdom are free, the levies for the militia are made in a different manner there than in Denmark; each district

district into which Norway is divided furnishing its proportion. All the male peasants are, from their birth, registered for the militia, and are taken according to seniority. Each man serves from ten to fourteen years, after which they are admitted among the invalids, and at length receive their dismissal. These troops are embodied only at stated times. The officers receive a constant pay, equal to that of the officers in the regulars, but the common men receive pay only when they are in actual service. The academy of land cadets, instituted by Frederic IV. about the beginning of the present century, supplies the army with officers. This establishment provides for the instruction of seventy-four cadets, at the expence of the king. *Coxe's Travels*, 8vo. edition, IV. 350—354.

The Danes, as we have already observed, were anciently very powerful and successful at sea, and in latter times Christian V, and Frederic IV. have performed great exploits with the Danish fleet. It consisted, according to Mr. Coxe, in the year 1779, of twenty-eight ships of the line, of which one was of ninety guns, one of eighty, two of seventy-four, and thirteen of sixty guns; beside which there were nine of fifty guns, one of forty-four, and fifteen frigates from thirty-four to twenty-two guns, a royal yacht, and five bomb ketches: but it was probably augmented that year beyond its usual force, on account of the armed neutrality which then took place.

The number of registered seamen, according to
Mr.

Mr. Coxe, is 14,600, but Busching makes them amount to 24,000. These are divided into two classes, the first of which, consisting of about 4000 seamen, are always in actual service, either employed on board the ships, or in the dock-yard: the other class takes in the seamen inhabiting the coasts who are permitted to engage in the merchants' service. Each man receives 8s. annually from the crown, whilst he transmits a certificate of his being alive, which subjects him to be recalled whenever the state requires his services. The marine artillery consists of 800 men. Frederic IV. likewise instituted an academy of marine cadets in the year 1701, for sixty youth, who are maintained and instructed at their own proper charge: these are called volunteers, the other cadets. *Coxe*, IV. 354 to 360.

LAWS.] Justice is now where obtained with more expedition than in Denmark. The laws are just, equitable, and so concise, that the whole body of them is contained in one moderate quarto volume, written in their own language, in so plain and intelligible a manner, that they need no comment. This excellent work was published in 1683 by Christian V. and is the only law observed in Denmark.

Every general government has its general governor, who is always a person of distinction, and usually a knight of one of the orders. His power is very great, and extends both to spiritual, temporal, and judicial affairs. He has likewise authority over the revenues, towns, and country within his jurisdiction.

diction. Under the governor are the prefects, who are also noblemen, or at least persons of distinction; but they have no power in the towns within their jurisdiction, that extending only to the open country.

Our merchants who have had occasion to prosecute suits in this country, admire the equitableness of their laws, and the ease with which justice is obtained.

The crimes of high treason, robbery, and house-breaking are seldom heard of in Denmark, and seditious discourses and practices are still more uncommon. The punishment for capital crimes is beheading, which is usually done by one stroke with a sword.

In the city of Copenhagen is an officer called the polity master, who takes care that good order is maintained; he composes differences among the merchants, and sees that their merchandize is good and saleable. He causes the streets, bridges, and canals to be cleansed, kept in good repair, and free from nuisances or obstructions. He takes care that the city be supplied with corn fit for bread, at a moderate price, seizes prohibited goods, and assists at the extinguishing of fires.

In no part of the world is the practice of physic, and vending of drugs and chemical preparations, under more strict regulations. No one is permitted to exercise the profession of an apothecary before he has obtained the sanction of the college of physicians.

oians. Formerly there were but two apothecaries licensed in the city of Copenhagen, and one in every other great town; but to supply this deficiency, some of the physicians prepare their own medicines. The apothecaries' shops are frequently visited by the magistrates and physicians, and the bad or decayed drugs taken and destroyed. The prices of all drugs are fixed, from which the venders durst not vary. They keep exact books of what they sell, and to whom, that if an accident happens, it may be known who had occasioned it; and for the same reason they are obliged to file all the prescriptions that are brought them.

RELIGION.] The Danes, in ancient times, paid religious worship to the gods Fryer, Thyr, Freya, Thor, and Odin; and in the Danish language four days in the week still retain the names of four of these deities, of which Odin was the chief. Several attempts were made at different times, in the middle ages, to convert the Danes to Christianity, and in the year 812, Ebbo, the bishop of Rheims, preached the gospel in Denmark. King Harald Clag, who fled for refuge to the emperor Lewis, consenting to be baptized, was attended back to his kingdom by several monks, who founded churches at many places in Denmark, particularly at Haddebey, in the dutchy of Sleswic, where the first Danish church was erected. But the succeeding kings were the inveterate enemies of the Christians, and cruelly persecuted the new converts; however,

however, after various vicissitudes of fortune, they at length obtained a free and uninterrupted toleration from king Sweno, about the year 1000.

At length, when Luther began to combat the papal usurpations over the consciences of men, his tenets were favourably received in Denmark by Christian II. The Reformation gained still more ground under Frederic I. and at the diet held at Copenhagen in 1537, was made the established religion; when John Bugenhagen drew up a new body of ecclesiastical laws.

Though the Lutheran religion is established in this country, other religious sects, as the Calvinists, the Jews, and the Papists, enjoy the free exercise of their religion in Copenhagen, Frederica, and Frederickstadt. The Armenians, Mennonites, and Quakers, are also tolerated at Frederickstadt; and on the island of Nordstrand, the Roman Catholics also enjoy the public exercise of their religion. By the laudable endeavours of the kings of Denmark, Christianity has been propagated in Finmark, Greenland, and on the coast of India: in 1714, a society for the propagation of the gospel was instituted.

The ecclesiastical jurisdiction is under bishops, of which there are six in Denmark, four in Norway, and two in Iceland. Of these the bishops of Zealand have the precedence; and are the metropolitans, there being no archbishops.

Mr. Coxe gives the annual revenues of the bishops' sees as follows :

DENMARK	{ Zealand	-	-	-	-	1000
	{ Funen	-	-	-	-	700
	{ Aarhuus	-	-	-	-	600
	{ Aalborg	-	-	-	-	400
	{ Ripan	-	-	-	-	400

the sixth is omitted

NORWAY	{ Christiana,	{	-	-	-	400
	{ or					
	{ Aggerhuus					
	{ Christianland	-	-	-	-	600
	{ Berghen	-	-	-	-	400
ICELAND	{ Drontheim	-	-	-	-	400
	{ Skalhøt	-	-	-	-	150
	{ Holun	-	-	-	-	150

The power of the bishops was formerly very considerable in Denmark; for, with the other principal prelates, they formed the third state of the kingdom; but at present they enjoy no other power than what the general superintendants in Germany are invested with. They are always appointed by the king, and are obliged, every three years, to visit the churches and schools in their respective dioceses; to examine and ordain new preachers; and, together with their provosts, to hold, at stated times, provincial synods, where they preside in conjunction with the governor of the province. Their revenue arises from lands, tythes, and what is called the cathedraticum, or a small sum which they receive from every church in the diocese. In every cathedral is a small college, which consists of four or five canons, which meet twice a year in the chapter-house, in order to sit as judges in matrimonial and other causes, which

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were formerly decided by the canon law: there was likewise a divinity lecturer, who read public lectures weekly in every cathedral; but these have been laid aside.

Next to the bishops are the provosts, of which there a hundred and sixty in the whole kingdom, who annually visit the preachers and schoolmasters within their jurisdiction; decide disputes between the preachers and the vestries, or parishes, to whom they are cognizable by the ecclesiastical law; and twice a year appear at the provincial synod. The provosts have annually a six-dollar, or four shillings and sixpence sterling, from every church in their jurisdiction, and in their visitations are entertained gratis.

Next to these are the parish priests, whose assistants are called chaplains. The revenues of the Danish clergy, which arise partly from tythes, and partly from the liberality of their respective flocks, are very considerable. * In Denmark the livings seldom exceed 400l. or are less than 60l. a year, except in the peninsula of Jutland, where there are a few which scarcely produce 20l. In Norway the highest may be rated at 200l. and the lowest at 60l. In Iceland some parishes scarcely bring in 3l. or 4l. a year. *Coxe's Travels*, 8vo. edition. IV. 361.

A preacher's widow in Denmark receives half the benefit of the first year, and the eighth part of the income every year after, from the successor of her deceased husband. In the principal town of

every diocese is also a widow's box, in which every preacher puts a certain sum, and if his widow survives him, she enjoys an annuity in proportion to what he has contributed.

CHAP. IV.

R U S S I A.

THE ray of light which Voltaire cast on the ancient history of Russia, has lately yielded to the brighter beam of M. Le Clue. The latter writer, in his *Histoire Physique, Morale, Civile, et Politique de la Russie, Ancienne et Moderne*, published in 1783, traces the origin of the Russians to a colony of the Huns, who settled on the Borysthenes, where they built the town of Kioff. These, however, do not appear to have had the ascendancy among those mixed people who, toward the close of the ninth century, became blended under the general denomination of Russians.

About the middle of the tenth century, or, if M. Le Clue is right, much earlier, the Christian religion began to spread in Russia; and one of the Czars, named Wolodomir, according to this writer, married a sister of a Greek emperor, from which time the tenets of the Greek church have been the established religion of the country. Five centuries elapsed

elapsed after this event, during which Muscovy was scarce heard of or known in Europe, as a considerable nation. The potent monarchs of the Tartars, particularly Jenghis Khan or Tamerlane, over-ran the Asiatic territories of that unwieldy empire, and struck terror to its very centre.

John, or Ivan Basilowitz, a prince, sagacious, intrepid, enterprising, and ambitious, but blood-thirsty and tyrannical, having vanquished and driven out the Tartarian invaders, reduced the power assumed by the hereditary governors of provinces, and established his own authority on their subjugation. In 1486 he took the title of sovereign of all the Russias, and laid claim to Livonia, on the plea that the knights held it as a fief from his predecessors, which led that order to throw themselves for protection upon the Swedes and the Poles; as will be observed in treating of that province.

In the reign of John Basilowitz II. an English navigator, in attempting to explore a N. E. passage to China, arrived at Archangel, and established a commercial intercourse between the two countries; in consequence of which the Czar, a few years after, sent an embassy to queen Mary, long before any intercourse was opened between Russia and any other of the western powers of Europe.

Toward the close of the sixteenth century, the Swedes taking advantage of the distractions which prevailed in the Russian empire, obtained possession of the most valuable parts of Livonia and Esthonia;

and hostilities were carried on between the two nations, with only one short interval of peace, until the year 1616, when the mediation of an English minister (Sir John Meyrick) brought about a treaty of peace, which was concluded in the village of Stolbowa. The ancient line of the Czars had been restored (1613) in the person of Michael Feodorowitz, the sovereign power having been held by usurpers for eighteen years. So long as the Swedes maintained the ascendancy over the Russians, their principal view was directed to exclude that power from the possession of any port on the Baltic; being well aware that the natural advantages which their rival possessed, would, whenever that powerful empire should avail itself of them, raise the commercial consequence of Russia on the ruin of that of Sweden.

Michael reigned thirty-three years, and was succeeded by his son Alexis, to whom he transmitted the empire greatly strengthened and improved by his conduct and abilities. Manufactures, arts, and military discipline were introduced in this active reign; and although an unsuccessful war was waged with Gustavus Adolphus, king of Sweden, yet the boundaries of the empire were extended. Theodore, or Fedor, his son, succeeded, on the death of his father, in 1677; and after a beneficial reign which continued seven years, on his death-bed he nominated his half brother Peter, to the exclusion of his elder brother Ivan or John, whose imbecile mind disqualified him

harm for the arduous task of government. Notwithstanding this, the intrigues of their sister Sophia, a restless and ambitious woman, stirred up civil commotions, which only subsided on the death of John, in 1696, when Peter became sole sovereign of all the Russias, and soon distinguished himself as the father and founder of the Russian empire; but these distinguished characters, the ingenious author whom we shall soon quote, scruples to allow him; perhaps unjustly. He recovered from Sweden those fine provinces which had been wrested from his ancestors. Possessing a strong mind in a robust body, a zeal to humanize and improve his subjects led him to visit various parts of Europe; and in England he obtained a thorough knowledge of the whole art of ship-building; to acquire which he submitted to perform with his own hands, for a considerable time, all the laborious operations of a common workman. As a general, he grew great by his defeats; and at length completely triumphed over his formidable rival Charles XII. of Sweden, at Pultowa, June 27th 1709, when 8,000 Swedes were slain, and 16,000 made prisoners. For these successes he stood much indebted to the counsels and heroism of his favourite mistress Catharine, a native of Lithuania, of very mean birth; which, however, did not prevent Peter from expressing his gratitude in the strongest manner, by taking her to wife, and causing the ceremony of her coronation to be performed with the utmost splendour and magnificence. On the death of his son

son Alexis, who died when under sentence of death for high treason against his father, he procured a recognition of his wife Catharine, as his successor, from the several states of the empire. Peter died in 1725, aged fifty-five years; one of the most formidable sovereigns of Europe, justly and universally distinguished by the appellation of "The Great." In his reign, and merely by his strenuous exertions, a Russian fleet first rode on the Baltic. His unbounded power was employed in dispelling the torpid inactivity of his subjects, and rousing them to commercial pursuits; to facilitate which, the imperial city of St. Peterburgh arose.

"The vast empire of Russia," says the late learned and judicious Mr. Harris, "extending far to the N. both in Europe and Asia, 'tis no wonder that, in such a country, its inhabitants should have remained so long uncivilized. For culture of the finer arts, it is necessary there should be comfortable leisure; but how could such leisure be found in a country where every one had enough to do to support his family, and to resist the rigour of an uncomfortable climate? Beside this, to make the finer arts flourish, there must be imagination; and imagination must be enlivened by the contemplation of pleasing objects, and that contemplation must be performed in a manner easy to the contemplator. Now, who can contemplate with ease where the thermometer is often many degrees below the freezing point? Or what object can he find worth contemplating for those many long months, when all the water is ice, and all the

the land covered with snow? If then the difficulties were so great, how great must have been the praise of those princes and legislators, who dared attempt to polish mankind in so unpromising a region; and who have been able, by their perseverance, in some degree to accomplish it? Those who, on this occasion, bestow the highest praises on Peter the Great, praise him, without doubt, as he justly deserves: but if they would refer the beginning of this work to him, and much more its completion, they are certainly under a mistake."—*Philological Enquiries*, page 560.

Catharine peaceably held the sovereignty of Russia until her death, which happened two years after her elevation. Peter II. grandson of Peter the Great, being only twelve years of age, then became Czar. The reins of government, during this minority, were held by prince Menzikoff, whom the first Peter had advanced to the highest offices in the state, and who was no less the favourite of the Czarina Catharine. The young Czar dying of the small-pox in 1730, Anne, Duchess of Courland, niece to Peter the Great, and daughter of Iwan, ascended the throne, which she filled ten years. This empress rendered herself very considerable by the decisive turn which she gave to the contests which arose in Europe; she assisted the emperor Charles VI. frustrated the schemes of the French ministry for placing Stanislaus on the throne of Poland, and actually procured

procured the crown for his competitor Augustus, at the same time that she triumphed over the Turks and Tartars, the natural competitors with Russia.

Iwan, or John III. great nephew to Anne, became her successor, when only two years of age; he was son of the princess Anne of Mecklenburgh, the daughter of her eldest sister, who had married prince Anthony Ulric of Brunswick Beveren. This infant was deposed by the general concurrence of all ranks in the empire; and the princess Elizabeth Petrowna, daughter to Peter the Great by the empress Catharine, was raised to the imperial dignity in December 1741. Her reign, which continued twenty years, was prosperous; and in the war which broke out on the continent in 1756, she at length took a decided part in favour of the house of Austria; and was on the point of crushing the Prussian monarch, and possessing herself of his most valuable territories, when death suddenly snatched her away from her growing greatness, on the 5th of January, 1762. Her nephew Charles Peter Ulric, duke of Holstein, grand duke of Russia, now became Czar, by the title of Peter III. The friendship which this prince bore to the king of Prussia, saved that hero from his impending fate, and converted a formidable enemy into a beneficial auxiliary. An intemperate zeal, which led Peter to attempt cutting off the venerable beards of his clergy, and to abolish some established and favourite military fashions, joined to an unbounded

bounded fondness for a mistress, and a strong antipathy to his wife and son, terminated his reign in a few months. The general odium which he had drawn upon himself united all orders of his subjects against him; he was seized and deposed, and his wife raised to the imperial dignity, by the title of Catharine II. June 28th, 1762. The captive prince soon after died, in a manner, as is generally supposed, very similar to that of our Edward II. Some letters written by the late king of Prussia to this weak prince, found after his decease, which strongly recommended to him a change of conduct, and particularly pleaded in behalf of his repudiated consort, fixed that princess in the interests of Frederic.

The wars which have broken out between Russia and the Porte, will be related in the history of the Ottoman empire, and shall therefore be passed over here. The advantages which Russia derived from the peace, which was signed on the 21st of July 1774, were as solid as the events of the war were glorious; nor have fewer accrued from that of 1791.

The occurrences in Europe, since the peace of 1774, have uniformly contributed to raise the consequence and power of Russia. When the fatal contest with her American colonies deprived Great Britain of the usual supply of naval stores from the western world, the ports of Russia were resorted to for hemp, timber, and iron. The maritime war which Britain was soon after compelled to wage with France and Spain, caused a prodigious demand for

for those articles of commerce; and the politic Catharine took care to avail herself to the utmost of those favourable circumstances. The essential services which England had rendered to Russia, in forming its marine, were not regarded, when interest interdicted a return of good offices. The indignant spirit of Great Britain was compelled to submit to the regulations laid down by an armed neutrality in matters of commerce, where she had hitherto dictated the law, and on an element of which she had claimed the sovereignty. Hereby Russia, Sweden, and Denmark were leagued to maintain the honour of their respective flags; to defend their ships, and protect them from being searched whilst freighted with naval stores, to whatever port they might be bound; and hence the arsenals of France and Spain were amply supplied with every requisite for the preservation and increase of their navies; and the local advantages which this island possesses, and which had enabled her in former wars greatly to distress her enemies in these points, were rendered unavailing. The States General of the United Provinces were admitted parties to this treaty in January 1781.

In those instances which have hitherto been spoken of, the ambitious and ardent spirit of this great potentate, may, perhaps, be said to have led her to measures which tended to aggrandize the country over which she reigns, without violating those political principles which civilized countries have concurred

curred in adopting, as the laws of nations; but her conduct toward Poland has been strongly marked no less with injustice than with rapacity. If laying claim to, and actually seizing upon an extensive territory, unquestionably making a part of that kingdom, was a violation of all justice and good faith, the causing a powerful army to proceed thither in the most hostile manner, for the express purpose of overturning a new constitution, formed upon an enlarged and equitable principle of liberty, and approved by the general consent of the natives of all ranks and degrees, was such an atrocious act of unqualified tyranny as may be said to have no parallel in the regal enormities which disgrace the modern history of Europe.

The munificence of the empress to men of science, has drawn to her court many eminent professors of the liberal arts, among whom professor Euler from Berlin has received signal marks of her favour. She invited the great D'Alembert to Russia, in 1762, to superintend the education of her only son, the grand duke, then eight years of age; but that philosopher declined the honour, although the solicitation was reiterated by a cogent letter, under the empress's own hand.

A new code of laws has since been formed for the Russian empire, under the auspices of this imperial prodigy, by which the tediousness, perplexity, and indecision of the Russian jurisprudence is done away, and the country is relieved from the disgrace and oppression

pression consequent on legal chicane; nor is the criminal law less reformed than the civil. A copy of this statute-book having been presented to the late king of Prussia, that monarch wrote a letter to the empress, in which he expresses himself in the following manner: "I have read with admiration your work. The ancient Greeks, who were admirers of all merit, but assigned the first seat of glory to legislators, would have placed your imperial majesty between Solon and Lycurgus."

The empress, soon after the peace with the Turks, in 1774, abolished various taxes, some of which had been imposed during the war, and others which had been of longer standing. Such inviting prospects have been held out to foreigners, and such a general system of toleration has been adopted, as have proved a fruitful source of population to the Russian empire. It is computed that twelve foreign colonies have settled on the Wolga: the families of which they are composed have been estimated to amount to upward of 6,000, professing different religions, and under the influence of various customs and manners.

In the year 1772, the empress purchased a diamond which weighed 779 carats, being exceeded in size and weight only by one in the possession of the queen of Portugal; the diamond purchased by Louis XIV. at the price of £.130,000, known by the name of Pitt's diamond, not being one quarter part so ponderous. The price paid for this jewel was £.100,000 sterling, and an annuity to the Greek merchant

merchant, who owned it, of 400,000 rubles, or near £.1,000 sterling. The grandeur of the court of Russia has lately received a considerable addition by the noble collection of pictures, which for some years graced the magnificent seat of Houghton in Norfolk; and were collected by Sir Robert Walpole, first earl of Orford: these were purchased by the empress for £.40,000.

It is remarked by Hume, that "trade was never esteemed an affair of state till the last century, and there is scarcely any ancient writer on politics who has made mention of it, though it has now engaged the chief attention as well of state-ministers as of speculative reasoners." The commercial consequence to which France has risen, serves to disprove the maxim, which has long been admitted as just, that commerce can only fix its seat in free governments; and the endeavours used by the empress of Russia to diffuse a commercial spirit among her people, will fully confute such a sentiment. By a new commercial treaty with the court of Portugal, the empress seems desirous of procuring for her subjects a participation of the Levant and Turkish trade. By her settlements on the western coast of America, and acquisitions in Asia, she has opened new sources of commerce, from which she is already deriving great advantages. For the purpose of opening extensive commercial intercourse, count Wainowich, with a squadron under his command, proceeded down the Wolga, and, entering

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tering the Caspian Sea at Astracon, navigated that vast lake, and laid the foundation for a beneficial intercourse with Persia and India. The count returned by the same route in January 1783, bringing with him ambassadors from several princes bordering on the Caspian Sea, who came to form alliances with her imperial majesty. Such are the plans formed by Catharine II.!

It is very remarkable that the Russian empire has been governed by five women almost successively; namely, Catharine, widow of Peter the Great; Ann, niece of that monarch; the Duchess of Brunswick Courland, under the short reign of her unhappy son, prince Ivan; Elizabeth, daughter of Czar Peter the Great; and the present empress Catharine II. who has raised it to an amazing degree of consequence among the European powers; and the potent empire of the Turks has been severely shaken, and seemed for some time destined to fall by a woman.

In August 1773, the grand duke of Russia, being then nineteen years of age, married the princess Wilhelmina of Darmstadt, who was baptized into the Greek church, by the name of Petrowna Alexienna. That princess dying without issue in March 1776, in October following, the grand duke wedded the princess Wirtemberg Stutgard, of the royal family of Prussia, who on that occasion was likewise solemnly baptized into the Greek church, and received the name of Maria Fedderowna. This princess has borne him two sons, Alexander and Constantine.

LIVONIA

LIVONIA AND ESTHONIA, NOW PARTS OF THE RUSSIAN EMPIRE.

The history of Livonia and Esthonia commences with the introduction of christianity in the twelfth century, before which time paganism prevailed. Some merchants of Bremen, in 1158, being driven by stress of weather on the coast of Livonia, obtained leave of the natives to erect a warehouse for the reception of their goods, on the banks of the Duna. The benefits which these foreigners derived from their intercourse with the natives, drew others of their countrymen thither; and in 1186, an Augustine monk, named Meinhard, settled in the country, and brought over many of the natives to the profession of the christian faith. A town named Uxkul was erected by these emigrants, which they secured by a castle; a church and convent of Augustine monks soon arose; and this infant settlement, in a very short time, became an episcopal see.

A few years after, Canute V. king of Denmark, subdued the province of Esthonia. He introduced Christianity, erected churches in the country, and sent priests to officiate in them. Bishop Albert, in order to promote the conquest of Livonia, instituted the order of knighthood, called "the Knights of Christ," and Pope Innocent III. granted them the same statutes as the Knights Templars, with a cross and sword, as a badge to be worn on their coats; enjoining them, at the same time, to obey the bishop of Riga. In the year 1206, bishop Albert granted

to the order the third part of Livonia, with all the privileges of sovereignty, which was confirmed by pope Innocent III. who exempted the knights from tythes and other imposts. In 1231 they were solemnly united with the knights of the Teutonic Order; and, as their habit was a white mantle with a black cross, they styled themselves "Brothers of the Cross;" a title which they afterward changed to that of "Lords of the Cross." At length the king of Denmark sold Esthonia to this order; and in 1521 their general purchased, from the grand master of the Teutonic knights in Prussia, the chief jurisdiction in Livonia; at the same time they were discharged from their oath of obedience to the Teutonic grand master. Soon after, the emperor Charles V. admitted them among the princes of the empire; by which they had a right of appealing from their court of judicature to the Aulic council at Spire.

About the middle of the sixteenth century, the czar Iwan Basilowitz formed the design of conquering this country; which induced the city of Reval and the duchy of Esthonia to put themselves under the protection of Sweden; on which was grounded the claim of that crown to Livonia, and the superior privileges enjoyed by Esthonia above Livonia. Gotha Ketler, chief of the order, also gave up Livonia to the king of Poland; and having solemnly resigned his command, was created first duke of Courland, which he was to hold as a fief of Poland. The Poles likewise got possession of Riga and Lettonia; but now this country became

came the scene of the most bloody wars between Russia, Sweden, and Poland, which lasted for a whole century; but by the peace of Oliva, concluded in 1660, Livonia was given to Sweden, and the Duna was agreed to be the boundary between the Swedish and Polish dominions.

At length, in the famous war which broke out in the North, in the beginning of the present century, between Peter the Great and Charles XII. of Sweden, this country was miserably ravaged; till, by the treaty of Nyftadt, concluded in 1721, Sweden ceded Livonia, Esthonia, and Ingria, with a part of Carelia, &c. for ever to Russia; at which time, his Czarish majesty engaged, to preserve and maintain the inhabitants in the enjoyment of all the rights and privileges they had possessed, while under the dominion of Sweden, and to permit the Lutheran religion, with the churches, schools, and all the endowments, to continue on the same footing as under the Swedish government; granting the professors of the Greek religion only an entire liberty of conscience, and the free exercise of their religious worship.

In 1741, Sweden attempted the recovery of part of these ceded countries; but this was only attended with the loss of part of Finland; and by the peace of Abo, concluded in 1743, Russia was not only confirmed in the possession of all its conquests, but acquired some additional districts in Finland.

[RELIGION of the RUSSIANS.] The Russians profess the religion of the Greek church, which was first embraced by the great duchess Olga, sovereign of

Russia, in the 955th year after the birth of Christ. The external part of their religion consists in the number and severity of their fasts, in which they far exceed the Romish church, amounting, as has been already observed, to two-thirds of the year. Their usual weekly fasts are on Wednesdays and Fridays. In Lent, they neither eat flesh, milk, eggs, nor butter; but confine themselves to vegetables, bread, and fish fried in oil.

The eighth week before Easter is called "the butter week," and may be considered as the Russian carnival, it being spent in all kinds of entertainments, and every species of licentiousness. Among the diversions exhibited at this time, one of the most singular is riding in sledges down a steep declivity, twenty ells in height, made with boards, and covered with ice, by throwing water to freeze upon it. At this time of public diversions they atone for their bad living in Lent, by feasting, and the free use of brandy. On Easter-day most of them eat to such excess as to throw themselves into a fit of sickness, by overcharging their stomachs. On that joyful festival the Russians kiss one another in the most friendly manner, presenting an egg coloured over, and sometimes tolerably painted, with the following salutation: "Christ is risen;" to which the other answers, "He is indeed risen."

The Russians are great enemies to the worship of graven images, and yet are so absurdly inconsistent as to pay their adorations to paintings; to these they bow and make the sign of the cross. They likewise
practise

practise the same bowings and crossings when they pass a church, or even see one at a distance.

The Abbé Chappe D'Auteroche, who made a journey into Siberia by order of the king of France, describes the state of religion in Russia in the following manner: The common people are bigoted even to fanaticism in favour of the Greek religion: this extravagance increases the farther we get from the capital; but these very people are so little acquainted with their religion, that they are persuaded they fulfil all its duties, by complying with some external ceremonies, and especially by keeping the Lent fasts with the greatest strictness. In other respects, they give themselves up to debauchery, and to every kind of vice. Morality is less to be met with among the Russians, than among the Pagans their neighbours. The opinions of the Russians with regard to Christianity are so extraordinary, that it should seem as if that religion, so well adapted in itself to the happiness and good order of society, had only served to make this people more wicked. A murderer was taken and condemned; and being asked in the course of his trial, whether he had kept the Lent fasts? appeared as much surprised as the most upright man would have been if his honesty had been called in question. He immediately answered with warmth, that he was incapable of neglecting the duties of his religion. Yet this very man was at the head of a set of russians, and whenever they seized upon any travellers, he readily gave up all the booty to his companions,

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companions, on condition they delivered up to him the unhappy victims alive. He first undressed them, and tied them naked to a tree, without any regard to their sex: he then opened their breast near the heart, and drank their blood. He declared that he took great pleasure in seeing the dreadful contortions and convulsions of these wretched people. The Abbé adds, "This fact, though it may seem scarce credible, was told me by some Russians."

Many of the common people, and even some persons of rank, either by way of penance, or from other motives of humiliation, prostrate themselves on their faces at the entrance of the churches: and those who are conscious of having contracted any impurity, forbear entering the church, but stand at the door. The church bells are often rung; and as ringing is counted a branch of devotion, the towns are provided with a great number of bells, which make as it were a continual chiming.

The service is entirely performed in the Sclavonian tongue, which the people do not understand, as it is very different from the modern Russian; and this service consists in abundance of trifling ceremonies, long masses, singing and prayers; all which are performed by the priests, the congregation only repeating, "Lord be merciful to me." They sometimes add a lecture from one of the fathers: but there are few churches in which sermons are ever delivered, and even in those they preach but seldom.

In

In the Russian churches there are neither seats nor forms, but the whole congregation perform their devotions standing. On festival days the clergy are adorned with very rich vestments, somewhat resembling those of the Levitical priests described in the Old Testament. The people know very little of the Bible, which has never yet been translated into their language. They have, however, one in the Slavonian tongue, with annotations; nor are there any proper measures taken for the instruction of young people among the vulgar, in the principles of religion. The people never sing psalms or hymns, nor have any hymn-books in their houses; for none but the choristers are allowed to sing psalms in the churches.

Beside the great festivals ordained by the Russian church, there are every year others appointed by the civil power, when all public business and trades are suspended with greater strictness than even during the former; such as, the anniversary of the birth, inauguration, and coronation of the reigning sovereign, and on the saint's day whose name he or she bears; and likewise the festival of the birth and name-day of other persons of the royal family; that of St. Alexander Neufki, which is kept on the thirtieth of August; and the anniversary of the battle of Pultowa, which is commemorated on the twenty-seventh of June.

There are a great number of convents for the religious of both sexes in the Russian empire; but
Peter

Peter I. prudently ordered, that no person should be allowed to enter on a monastic life before fifty years of age; yet this regulation has been repealed since his death: however, no man is permitted to turn monk till he is thirty, nor any woman to turn nun till she is fifty; and even then not without the express licence of the holy synod.

Every large village has a church, and a priest to officiate in it, and in the towns there is a church almost in every street. It is remarkable, that all the old churches have a crescent under the cross erected on the tops of the towers.

They baptize their children immediately after they are born: the child is received at the church-door by the priest, who signing the forehead with the sign of the cross, says, "The Lord preserve thy coming in and going out." He then fastens nine wax candles, given by the godfathers, ready lighted, round the font. Having sprinkled incense upon the godfathers, and consecrated the water, each of them takes a wax-candle, and they all walk three times round the font, which always stands in the middle of the church, the clerk carrying the picture of St. John before them, and the priest reading out of a book. The priest then asks the godfathers the name of the child, which having given him in writing, he puts it upon a small picture, which he holds upon the child's breast, while he mutters certain prayers; and then asks, whether the child believes in God the Father, the Son, and the Holy Ghost; and the godfathers

farthers having answered in the affirmative, they instantly turn their backs to the font, to shew their averſion to the three next questions, viz. whether the child forſakes the devil, his angels, and his works? To each question the godfathers answer, Yes; and as often spit on the ground. Then turning again to the font, the priest asks, whether they promise that the child shall be brought up in the true Greek religion? and laying his hands upon him, ſays, "Get out of this child, thou unclean ſpirit, and make room for the Holy Ghoſt." He then blows upon the child three times, to drive away the devil, by whom, they ſuppoſe, children are poſſeſſed before baptiſm. After this he cuts off a little of the child's hair, which he puts into a book; and having asked the godfathers whether they deſire the child ſhould be baptized, he takes him naked into his arms, and dipping him three times into the water, makes uſe of the uſual words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt." He then puts a corn of ſalt into the child's mouth, and making the ſign of the croſs on his forehead, hands, breaſt, and back, with conſecrated oil, puts on him a clean ſhirt, ſaying, "Thou art as clean from thy original ſin as this ſhirt." He hangs a ſmall croſs of gold, ſilver, or lead, according to the ability of the parents, about the child's neck, with a ſtrict charge that he ſhall wear it all his life time; and in the obſervance of which the Ruſſians are ſo exact, that if no ſuch croſs be found about a de-
ceased

ceased person, they will not allow him Christian burial. The priest also assigns a peculiar saint, whom the child is hereafter to reverence as his patron : and having kissed the child and his godfathers, he exhorts them to mutual love. If more children are to be baptized at the same time, the font is emptied, because they hold that the water is polluted by the original sin of the preceding child.

As they suppose children to be regenerated by baptism, they think they have a right to the Lord's Supper, which is administered in the following manner : the priest, going to the altar, attended by the clerk, says the office according to St. Basil's liturgy, after which, mixing warm water with the wine, he steeps bits of bread in the chalice, and then consecrates both elements together. The priest takes the bread out with a spoon, and gives it to the communicants ; little babes have only half the quantity of grown people, till they are seven years of age.

Their proselytes who are of age, are baptized in a river, and three times plunged over head like the children, on mentioning the Father, Son, and Holy Ghost.

Persons who are inclined to change their religion for that of the Muscovites, are instructed for six weeks in some convent ; and at their baptism are to abjure their former religion, to desert it as heretical, and as often as it is named to shew their abhorrence by spitting on the ground.

In ancient times the primate, or supreme bishop
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of the Russian church, was a suffragan to the patriarch of Constantinople; but the czar Feodor Iwanowitz appointed a Russian patriarch to preside over the church; yet as these patriarchs gradually assumed an exorbitant power, dangerous even to the State, Peter I. on the death of the last patriarch, in 1701, suppressed that dignity, and declared himself head of the church of Russia. In the year 1719 the same prince instituted a council that has the direction of ecclesiastical affairs; and is styled, "The most holy synod." This synod is composed of the sovereign, who is president, a vice president, who is generally the metropolitan archbishop, and a number of counsellors and assessors. Subordinate to this council are two others; the first called "the Oeconomic," which has the management of all the ecclesiastical lands and revenues; the second has power to execute the regulations made in relation to the separatists, called Roskolniki, and levies the tax imposed on them for being permitted to wear their beards. Beards, however, are allowed to all ecclesiastics of the Russian church, who likewise wear their own hair, and on their heads a high stiff black cap, from which a piece of the same stuff hangs down on their backs, or else a large flapped hat. They have over their shoulders a sort of long cloak; but the secular priests, when out of the church, generally wear a blue or a brown long coat. The clergy are permitted to marry, but it must be to a virgin; and, on her death, he is neither
allowed

allowed to marry again, nor to hold his benefice, but must either retire to a convent, or be degraded; and if he chooses the latter, he is at full liberty to marry a second time: hence no wives are better treated than those of the ecclesiastics.

The principal wealth of the church is centered in the monasteries, which formerly had estates to the amount of £. 400,000 per annum; the present empress has annexed these church lands to the crown, and in return grants annual pensions to the hierarchy, the dignified clergy, and the monks. The archbishops and bishops receive about £. 1000 or £. 1200 per annum, and the subordinate ecclesiastics in proportion. Many of the monasteries have been suppressed, and those that now remain are restricted in the number of members which they are to receive. *Coxe's Travels*, III. 151. 8vo. edition.

The clergy are divided into regular and secular; the first are monks, and the other parish priests. All the dignitaries of the church are chosen from the order of monks; these are archbishops and bishops, archimandrites or abbots, and igoomens or priors. The archbishoprics or bishoprics are thirty-three in number, 1. Novogorod, 2. Moscow, 3. Petersburg, 4. Casan, 5. Astracan, 6. Tobolski, 7. Rostof, 8. Pleskof, 9. Kratitz, 10. Resan, 11. Tver, 12. Slavensk and Kherfon, 13. Mohilef, 14. Smolensko, 15. Nishnei-Novogorod, 16. Bielgorod, 17. Susdal, 18. Vologda, 19. Columna, 20. Tiatfk, 21. Archangel, 22. Ustyug, 23. Voronetz, 24. Irkutsk, 25. Perekaslaf,

25. Pereaslaf, 26. Costroma, 27. Volodimir, 28. Tambof, 29. Olonetz, 30. Sievsk, 31. Kiof, 32. Tchernicof, 33. Pereaflavi.

Russia contains at present 159 monasteries, governed by 58 abbots, and 99 priors, and 67 nunneries, superintended by abbesses. There are 2667 monks, and 1299 nuns. The other priests and ecclesiastics belonging to the nunneries and cathedrals are 1537. *Le Clerc, Hist. Annales de la Russ.* 261.

The Russian parish priests are called papas, or popes, a word signifying father, and indiscriminately applied, in the early ages of Christianity, to all ecclesiastics, without distinction, until it was confined to the bishop of Rome, by an edict of Gregory VII. but this order was not acceded to by the ecclesiastics of the Greek communion. *Dr. King on the Greek Church.*—The parochial clergy in Russia are generally the refuse of the people; many of them cannot even read; they deliver from memory the service of the church, a chapter of the New Testament, or part of a homily, which they repeat every Friday and Sunday. Beside the surplice fees, which in the poorest benefice amount to £.4 per annum, and in the most profitable but to £.20, they have only a wooden house, scarcely superior to that of the meanest among their parishioners, and a small portion of land, which they usually cultivate with their own hands; whilst the highest dignity to which they can attain, so long as they continue married, is that

of a protopope to a cathedral, the income annexed to which is little more than £.20 a year. *Coxe III.*

54.—The monks are almost the sole proprietors of the learning possessed by the clergy. In no instance, perhaps, has the empress contributed more to civilize her people, than by establishing schools in various parts of the empire, for the educating the children of priests.

The Russian separatists are, by way of contempt, termed Roskolniki, or schismatics; but they call themselves Starowierzi, or ancient believers. They lay great stress on a variety of forms and practices, in themselves very trivial; are great bigots, and have a mortal antipathy to the national church. This sect is not very numerous in Russia, though it has spread over all Siberia.

The natives of those provinces that have been conquered from Sweden, profess Lutheranism; and both the Protestants, of whom there are many among the Russians, and those of the Romish church, enjoy full liberty of conscience, and the public exercise of their religion; so that they have churches, and priests, or ministers, at Moscow, Petersburg, Cronstadt, Archangel, and Astracan; but those of the church of Rome have no longer the privilege of hanging bells in their churches. The Armenians have public places of worship only at Astracan. Jews have been banished from the country; but it is thought that many who secretly adhere to
Judaism

Judaism still remain there; and when the order of Jesuits was suppressed by a papal Bull, the empress Catharine offered them an asylum in her dominions. She has since done more: for in the year 1783 she declared herself protectress of the order of Jesus; and Benistofski, a celebrated Ex-jesuit, obtained of the pope a revival of that order in the dominions of the empress. Since which four Jesuits have been appointed to preside over the churches of Petersburg and Moscow.

A considerable number of the Russian subjects are Mahometans, and still greater numbers are Pagans. In order to promote their conversion, the synod has instituted a peculiar society for propagating Christian knowledge; and it is said many thousands of them have been converted to Christianity; but, on the other hand, it appears, from the writings of those who have lately travelled through Siberia, that great violence and constraint have been used to bring them over; and that, as most of the people have been baptized against their will, they have very imperfect and contemptible ideas of the religion they are said to profess.

Mr. Cox, when he visited the press of the holy synod at Moscow, saw three volumes of sermons printing there, in the Russian language, which were translations from the best English, French, and German divines. This was undertaken by the express order of the empress.

It appears from the description here given of the

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Greek church, that in many of its ceremonies, as well as of its tenets, it bears a strong resemblance to that of the church of Rome. The rich habits of the officiating priests, the Bible in an unknown tongue to the vulgar, the consecrated water, &c.; but the Romish doctrine of transubstantiation is utterly rejected.

In the thirteenth century several popes used their utmost endeavours to render the great duke of Russia unfriendly toward the Greek religion, but without success. The doctors of the Sorbonne, at Paris, have since made the same attempt; for, when Peter the Great suppressed the patriarchate, they endeavoured to persuade him to bring about an union of the Russian church with that of Rome; but this point they were unable to carry.

As the nobility of Russia never enter into the church, the priesthood is composed entirely of the common people. This disjunction of the different orders of the state tends greatly to debase the manners, and contract the pursuits of each. The alliance between church and state is a political axiom not yet understood in this empire; and where adopted, may be said to "favour more of the things that be of man than of those which be of God," although it may promote general science, and tend to polish manners.

The Greek church in the Turkish empire has at its head the patriarch of Constantinople, who is chosen

chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or the grand vizier. This is a person of great dignity, he being the principal of all the Greek patriarchs, and the head and director of the eastern church. His revenue amounts to no less than a hundred and twenty thousand guilders, one half of which he pays, by way of annual tribute, to the Ottoman Porte, adding six thousand guilders beside, by way of present, at the feast of Bairam.

Subordinate to him are seventy archbishops and metropolitans, and a much greater number of bishops. The most celebrated monasteries are those of *Mount Athos*, but the Greeks have at present few nunneries.

The secular clergy are here likewise allowed to marry: but this must be done before ordination, and then only once, and that with a virgin. These secular ecclesiastics never rise higher than an archpriest; the bishops, metropolitans, archbishops, and patriarchs, being chosen from among the monks.

In the island of *Patiño*, *Palmosa*, or *Palmora*, the ancient *Patmos*, is a well-built town, in the middle of which is the castle called "the Monastery of St. John," inhabited by two hundred Greek monks. St. John the Evangelist being banished into this island, is said to have written here his Revelation. In their church they carefully keep a body shut up in a case, which they pretend to be that of St. John, and shew a cave where they say he wrote his Apo-

calypse. And the monks shew the very aperture in the rock, through which the Holy Spirit imparted its inspirations. The fragments of this rock they affirm to be a specific against numberless disorders, and particularly against evil spirits. The Greek monks do not fail to vend this remedy; and if they did nothing worse, their conduct might pass without severe reprehension; but the ecclesiastics on this island practise, without remorse, a much more infamous traffic. These monks are called Caloyers, and are spread over all Greece. Scarce any of them can read, and yet they all understand how far the empire of religion can extend over superstitious minds. They keep their credulous countrymen in the most absolute subjection. They are even accomplices in their crimes, the profits of which they share, and in a manner engross. There is not a piratical vessel unprovided with a Caloyer, to absolve the pirates of their crime, whilst in the act of perpetrating it. Rendered cruel by their cowardice, these miscreants never fail to massacre the crews of the vessels which they capture, and after plundering, sink the ships, that no trace of their outrage may be left; then instantly prostrating themselves at the feet of their priest, a few words reconcile them to the Deity, pacify their consciences, and encourage them to the perpetration of future crimes, by affording them an assured remedy against fresh qualms. These absolutions are rated, and every priest has a table of the sins that may be forgiven. They do more: they relieve

lieve by anticipation the alarms that guilt excites in those breasts where fierceness is mingled with timidity, dreading to perish immediately upon their transgression, and before they can obtain absolution; these apprehensions the priest endeavours to allay, and excites them to the perpetration of the most atrocious deeds, by selling the pardon to them before-hand. It is shocking to see these monsters return into port, laden with the spoils of their piracies; and in the first place setting apart the priest's portion, who in return grants them, in the name of God, the right of sailing in quest of more plunder; and thus furnished with passports from heaven, and provided with anticipated absolutions for the thefts, adulteries, and murders, which during this cruise they hope will exceed their former, they put again to sea with a conscience lulled into security, and perhaps invoking heaven itself for the success of their expedition!—*Voyage pittoresque de la Grèce,*

C H A P. V.

P O L A N D.

POLAND either afforded no materials for the historian, or the country produced no writer to record its history, for a considerable time after the other nations of Europe emerged from obscurity. It appears indeed, that an army of Sclavonians, under the command of Lesko, took possession of the country,

A. D. 550, and that this leader became the first of a race of kings, who held the sovereign power for a century. The next dynasty of kings is distinguished by the name of its first sovereign, and called the dynasty of Piast; but nothing worthy of notice is preserved, until Jagellon, grand duke of Lithuania, obtained the sovereignty of Poland in the year 1385. On his being elected king, he renounced the doctrines of Paganism, to which he had before adhered, and embraced Christianity; from which time it spread rapidly among the Poles. This prince united the whole of his hereditary dominions to those of Poland: in return for which the Poles rendered the crown hereditary in his family; but his male line terminated in the person of Sigismund Augustus, in 1572. Two competitors then started for the vacant crown; Henry duke of Anjou, brother to Charles IX, of France, and Maximilian of Austria. After a long conflict, the former of these obtained the prize; but on the death of his brother, he succeeded to the crown of France, and abandoned that of Poland. From this reign we may date the correspondence between the French and the Poles, which subsisted, very little indeed to the advantage of the latter, until the last thirty years; since which time the increasing power of its northern neighbours has entirely counteracted the politics of the court of Versailles. On this second vacancy, Maximilian was still rejected; and Stephen Batori, prince of Transylvania, chosen, on account of the high renown which

which he had acquired. He married Anne, the sister of Sigismund Augustus, of the royal house of Jagellon, which rendered him highly popular. He waged war with the Muscovites, and recovered from them all that they had formerly taken from the Poles; after which he settled the Ukraine, which, in the Polish language, signifies the frontier, and which was at that time a wild and unprofitable desert. He it was that introduced military tenure into Poland, by which he formed the best cavalry in the world. He likewise established a militia, composed of Cossacks, which soon became a respectable body of infantry. These Cossacks he settled in the Ukraine. Having performed these essential services to the kingdom which he governed, he died in 1586.

Three competitors then started for the succession; namely, Theodore czar of Russia, Maximilian archduke of Austria, and Sigismund prince of Sweden. The year after, Sigismund, having defeated and taken prisoner his rival Maximilian, became too formidable for Theodore; and established himself on the throne by the name of Sigismund III. He was a zealous Papist, and waged a long and unsuccessful war with his native country, Sweden. In his wars with the Turks he was more fortunate. He reigned forty-four years, and was succeeded by his eldest son Uladislav VII. who was chosen the 13th of November 1632. He was successful against the Turks, the Russians, and the Swedes, and died

in 1648. In his reign the interests of the Polish nobility clashing with the grants which had been made to the Cossacks in the Ukraine, a fierce contention arose. His brother John Casimir succeeded him, although a cardinal. He married his brother's widow, a woman of great intrigue. The elector of Brandenburg, in this reign, found means to obtain from the Poles a renunciation of their sovereignty over Ducal Prussia, which he held as a vassal of the crown of Poland. This renunciation was ratified by the treaty of Oliva in 1660. Casimir then attempting to gain an uncontrollable and absolute sovereignty in Poland, excited a civil war; and in the issue, his army was defeated by Prince Lubomirski. He found means however, afterward, to drain the country of its current specie, which he remitted to France; and being no longer able to maintain his footing in Poland, he precipitately quitted the kingdom, and followed his wealth. In this state of voluntary exile he made a formal renunciation of the crown, and died two years after.

On the resignation of Casimir, four candidates started; namely, the great prince of Russia; the duke of Newbourg, who was supported by the interests of France; the duke of Lorrain, who was backed by the German power; and the son of the prince of Condé: but it was soon found that the contest lay between the dukes of Newbourg and Lorrain. The palatine Opalenski, however, by popular harangues, had the address to set them both aside,

aside, and procure the election of prince Michael Wiefnowiski, in 1670, who reckoned his descent from a brother of Jagellon. He was chosen to the royal dignity as being a *Piaft*, a title highly respected in Poland, and signifying a nobleman who can trace his descent through a long line of Polish ancestors; but he being a weak prince, the Turks took advantage of his incapacity, invaded Poland, and took Kamienieck, the capital of Podolia. Michael did not long enjoy his dignity; he died three years after his elevation, at the very time when Sobieski, the Polish general, had gained a great and decisive victory over the Turks. Another contention then arose about a successor; but at length the diet unanimously chose John Sobieski for their king, who maintained a war against the Turks, although ill seconded by the nobility; and in 1675, at the head of no more than 5,000 men, defeated 60,000 Turks and Tartars; after which, receiving a reinforcement of 10,000 troops, he drove 100,000 of the enemy out of Podolia, and was crowned at Cracow, in February 1676. The Turks by these defeats were brought to acquiesce in terms of peace, which were observed during seven years; but in 1683 the Ottomans invaded Hungary, and laid siege to Vienna. The neighbouring princes being roused to action by the impending danger, put their forces under the command of Sobieski, whose army mustered 40,000 strong; with which force he attacked
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and defeated the infidels, whose numbers were little short of 200,000. This decisive stroke restored peace: but the great military talents of the king, joined to his extreme parsimony, created jealousies among the Polish nobility, of his having formed designs of changing the constitution of the kingdom, and rendering himself an absolute monarch. These apprehensions, which were never supported by any direct proofs, caused the latter days of this prince to have been embittered by vexation and uneasiness. He died in June 1696, in the sixty-sixth year of his age, and twenty-second of his reign. He left a son, prince James Sobieski, whom, however, the Poles did not nominate for their king. An interregnum of a twelvemonth followed: at length Frederick Augustus, Elector of Saxony, was chosen, in preference to the prince of Conti, whose pretensions were backed by the interests of France: but in 1705, the Poles being tampered with by Charles XII, of Sweden, declared the crown vacant, and chose Stanislaus Lesenski, palatine of Posnania, for their king: to establish whom on the throne, Charles of Sweden entered Saxony with a powerful army, and compelled Augustus to save his electorate by abandoning his pretensions to the crown of Poland. The reverse of fortune which Charles experienced in 1708, gave Augustus the ascendancy; and his competitor found it necessary, in his turn, to fly out of the kingdom. Disputes and ill-will, however,

ever, prevailed between Augustus and the nobility, from this time until his death, which happened in January 1732-3.

Whether the house of Austria, or that of Bourbon, should fix the succession to the throne of Poland, then plunged Europe into war. The former supported the pretensions of Augustus, the son of the deceased king; in which nomination the court of Petersburg also concurred: the latter aimed at restoring the abdicated Stanislaus, whose daughter, the princess Mary, was married to Louis XV.: notwithstanding which alliance, his interest was not vigorously supported by the court of Versailles; and he was finally driven out of Poland, possessed of nothing more than the empty title of king; but he gained the duchy of Lorrain and Bar, which he enjoyed the remainder of his life; and in obtaining which, the real views of France have been thought by some to have been accomplished. Stanislaus died in January 1766, having attained to the great age of eighty-nine years. He was distinguished for his talents and virtues; his humanity was active, and displayed itself in instances of kindness and generosity, to the full extent of his abilities and interests. Though deprived of the crown of Poland, he expressed his strong attachment to the prosperity of that country, and his thorough knowledge of its interests, in a work which he wrote and published in the year 1759, entitled—*La Voix Libre du Citoyen: ou Observations sur le Gouvernement du Pologne.*

Frederic

Frederic Augustus, elector of Saxony, was chosen king of Poland in September 1733, in the forty-sixth year of his age. He was the third king of that name. He married Maria Josepha, daughter of the emperor Joseph I. In the winter of 1745, the king of Prussia attacked him in his hereditary dominions, made himself master of Dresden, and forced the elector to accept such conditions of peace as were proffered. In 1756, the king of Poland having secretly become a party in a confederacy formed by the empress queen and the king of France, to strip the king of Prussia of the province of Silesia, the unfortunate Augustus suddenly fell a victim to the resentments of that monarch, who took possession of Dresden his capital, and compelled his whole army, consisting of 13,000 men, to surrender prisoners of war; after which he experienced the most bitter calamities. His queen, whose every motion was narrowly watched by the emissaries of the Prussian monarch, died of a broken heart; whilst the designs which the king had formed for the advancing his family, by procuring for one of his sons the dukedom of Courland, and for another the bishoprick of Liege, were entirely frustrated. Worn down with years as well as with sorrows, he resigned his breath on the 5th of October 1763, in the seventy-sixth year of his age, and the thirtieth year from his election to the crown of Poland.

The son of Augustus declared himself a candidate for the vacant crown; but he died of the small-pox in

in less than two months after. Count Poniatowski, on account of his eminent merit, was unanimously elected king, on the 7th of September 1764, without any commotion or disturbance. The powers of Russia, Prussia, and Turkey, supported his pretensions. The ambassadors of France, Spain, and the empire, who opposed his election, retired from Warsaw, when the diet assembled. He took the name of Stanislaus Augustus. The new king had not long sat upon the throne, before some Russian troops entered his kingdom on the plea of procuring a toleration and other privileges for the oppressed and persecuted Dissidents, who were of the Greek church, and also for the Lutheran and other reformed Christians. The bitter enmity which subsisted between the Roman Catholics and the Dissidents, kindled the flame of a fierce, bloody, and desolating civil war, which raged during the years 1769, 1770, and 1771; in the midst of which, the miserable Poles were visited with the pestilence, which swept off vast numbers. By its ravages 250,000 people are computed to have fallen. The part which the king of Poland took against the Dissidents, caused a conspiracy to be formed to assassinate him, in November 1771; from which attempt upon his life he escaped almost by a miracle. Many of the conspirators lost their lives by the hands of the executioner.

Amongst the Poles the love of freedom had long prevailed, without the spirit of union. A kingdom

dom fertile and extensive as that of Poland, torn by intestine commotions, and unprovided with the means of self-defence, presented a most alluring prospect to its powerful neighbours. The refinements of modern politics have tended to subtilize rather than to humanize the schemes of princes. When Louis XIV. invaded Holland, in 1672, he scarce thought it necessary to bring a colourable charge against that republic: he imagined himself powerful enough to annex the seven provinces to the kingdom of France; and he hesitated not to justify his conduct from the mouths of his cannon. The wretched state of Poland offered a temptation of a similar kind; and it is rather to be desired than expected, that power should renounce such a prize from a principle of justice. The circumstances of the times, therefore, have caused large districts of this unhappy kingdom, amounting in extent and consequence to one third of the whole, to be seized upon and annexed to the dominions of the neighbouring powers. The censures which have been passed on the great southern kingdoms of Europe, for the tameness and unconcern with which they looked on and saw a noble kingdom mutilated, are in reality unmeaning charges. Had the states of the Empire, France, and the maritime powers, joined in an heterogenous league with the courts of Stockholm and Copenhagen, had they even engaged the Ottomans in the alliance, what could their fullest exertions have availed, toward securing Poland from the

the depredations of three powers capable of bringing five or six hundred thousand men into the field? Fleets would have been ineffectual in a contest carried on in the centre of Europe. These confederating powers could have brought no force equal to that possessed by the partitioning princes. In fact, the latter, by their union, had effectually prevented all attempts to form an opposition capable of thwarting their designs.

It is needless to mention the frivolous and obscure claims which were set up by the three partitioning powers, to the territories which they designed to appropriate: it is sufficient to describe the countries which were thus forcibly wrested. The claims of Austria comprehended the southern parts of Little Poland, and the whole of Red Russia, with Procutia. The royal salt mines at Wieluska, Bochnia, and other places in Little Poland were comprehended in the territory thus seized. The produce of these mines supplied the king with a part of his private revenue. The whole of the territory wrested by Austria contains about three hundred miles from E. to W. and two hundred from N. to S. The district seized upon by the empress of Russia, was the whole of Polish Livonia, and that part of Lithuania which borders on the Russian empire, and extending over that duchy even beyond the river Beresina: the whole lying under more than four degrees of latitude, but much less considerable in width. The king of Prussia took possession of all the western

ern parts of Pomerania, bounded on the southward by the river Netze or Nottee, together with the whole of Polish Prussia, the cities of Dantzic and Thorne only excepted. To this territory he has given the name of New Prussia. As these countries form the southern shores of the Baltic, and give the command of the Vistula, they are rendered highly important to a monarch, whose dominions, before this acquisition, could not furnish a deep, convenient, and capacious harbour for shipping. The political views of the monarch of Prussia hereby became much enlarged, being directed to commercial and maritime objects. The inhabitants of the countries thus dismembered were required, by the manifestos, to take oaths of allegiance and fidelity to their new sovereigns, within a very short space of time, on pain of forfeiting their estates. The independent spirit of the Polish nobility could ill brook such mandates: many chose rather to abandon their country and estates, and submit to voluntary exile; carrying with them such parts of their property as the short time allotted them would enable them to collect. The confiscation of these estates was an object of great consequence to each sovereign; it being a cruel policy constantly practised by invaders and usurpers, to oppress and ruin the native nobility, in order to provide for their own adherents. The empress of Russia, however, conducted these proscriptions with less rapidity and severity than her two confederates. This memorable
event

event took place in September 1772. The king of Poland, unable to make any effectual opposition to these violent acts of power, was at length induced to give his sanction to the partition, by being put into possession of a rich territory, which was rendered hereditary in his family; and which was guaranteed by the three courts; beside which, a large sum of money, to enable him to pay off his heavy debts, was presented to him, as the farther price for this his sacrifice of duty to tyranny. Still, however, to add insult to injury, a diet was called; the members of which, by the most undisguised violence, were compelled to give their votes to ratify the alienation of so great a part of the kingdom. This change of government, though brought about without any colour of justice, or plausible claim of right, may, after the convulsions caused by its first establishment have subsided, tend to enlarge the sum of human happiness in those districts, as well as to render the country more wealthy and flourishing, as the oppressions of the nobility are likely to be greatly restrained, and the condition of the peasantry to be considerably amended.

That the three great northern powers should concur in the design of dismembering Poland, by mutually acknowledging and supporting each others claims, appeared so essentially necessary to the accomplishment of the purpose, that each became disposed to lay aside those jealousies and bickerings which subsisted against the others; and for the sake

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of furthering its own particular interest, to assist in strengthening its rivals. To the empress of Russia, indeed, the claims of Austria and Prussia must have been particularly unwelcome; for she gave up that unbounded influence and authority which she had acquired in the distracted kingdom, for a territory little adequate to the loss of such power; but this concession was made to purchase a continuance of the good understanding that subsisted between her and the court of Vienna; and to check those designs which were forming by the latter court to reduce the ascendant fortunes of Russia: so that mutual jealousies have, in fact, cemented the great northern confederacy; which may be considered as the forerunner of a very important revolution in the political system of Europe.

By the exertions and abilities of the present king of Poland, which the general sense of misery and degradation, occasioned by intestine anarchy and foreign interference, contributed very essentially to render effectual, a new constitution was settled for Poland on the 3d of May 1791, by which the Catholic faith was declared to be the established religion of the country, but a toleration was extended to all religious persuasions. The peasants and villagers were relieved from that slavish dependence on their lords which caused them to be considered as no other than appendages to the soil, and a perfect and entire liberty declared to all people.

It declared, "that all power in civil society should be

be derived from the will of the people; its end and object being the preservation and integrity of the state, the civil liberty, and the good order of society, on an equal scale and on a lasting foundation. Three distinct powers were to compose the government of the Polish nation, according to the new constitution, viz. 1. Legislative power in the states assembled; 2. Executive power in the king and council of inspection; 3. Judicial power in jurisdictions existing or to be established." Article 5.

By the new constitution of Poland (which must be considered as an outline drawn with great ability, not as a finished work) it was decreed, that at the period of every twenty-five years, from the establishment of that form of government, there should be an extraordinary constitutional diet, to be held for the purpose of revising the established constitution, in order to make such alterations in it, as shall, at that assembly, by a majority of voices, be found to be expedient.

This noble plan of a free and equitable government has been, however, for the present, rendered of no effect by the lawless and tyrannic interference of the empress of Russia, who sent a large army into the country, for the express purpose of compelling an independent people to reject a form of government, to which they had acceded with great unanimity, and to restore the ancient establishment with all its exploded defects and incongruities.

The political constitution of Poland is so extremely

tremely singular, that it bears no resemblance to any other government ancient or modern. The people have a sovereign, and yet the government is with great propriety called a republic. Although the nobility of this country have greater power than those of any other, yet they detest the thoughts of an aristocracy; because they all esteem themselves upon a level, each Polish nobleman or gentleman considering himself as inferior to none but the monarch.

The republic is composed of the king, the senate, and the nobility, the peasants being admitted to no share of the government; in which condition they seem to have remained by the new constitution. The idea of independency has been formerly carried so far as to hazard the security of the kingdom; the monarch not being permitted to garrison even the most remote and necessary frontier towns: whence Poland has in all ages been made a kind of public route for the passage of hostile armies; but one grand object in forming the new constitution was to remove this evil, and to impart internal strength, and consequently independence to the country.

By the new constitution, the crown of Poland was declared to be elective with regard to families, but hereditary as to succession. After the termination of the life of the present king of Poland, Frederic Augustus, the present elector of Saxony, was appointed to reign over Poland, with the right of inheritance to the crown in his male descendants. The eldest son of the reigning king was to succeed
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his father; and in case the present elector of Saxony had no male issue, a husband chosen by him for his daughter, with the consent and approbation of the republic, should begin the first dynasty, and the princess Mary Augusta Nepomucena, only daughter of the elector of Saxony, was declared *Infanta* of Poland. The right of electing any other house or family to the throne was reserved to the nation, after the extinction of the first family.

Of the powers delegated to the king, the new constitution thus speaks. "The king's person is sacred and inviolable: as no act can proceed immediately from him, he being provided with a council of inspection, composed of nine members, consisting of the principal civil and ecclesiastical officers, and the ministers of state: therefore he cannot be in any manner responsible to the nation." He is described as being "not an absolute monarch, but the father and the head of the people." All public acts, the acts of magistracies, and the coin of the kingdom, shall bear his name. To the king was committed the right of pardoning those who should be condemned to death, except for crimes against the state. In time of war he was invested with the supreme command of the national forces, and was authorized to appoint the commanders of the army, but with the concurrence of the states. He could not declare war, nor conclude, definitively, any treaty, those prerogatives being possessed by the diet.

As the king is obliged by the *Pacta Conventa* to
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consult his people with respect to marriage, so their consent is necessary to the dissolution of the nuptial engagement; for he can neither divorce the queen, nor separate from her bed, without the approbation of the diet, unless he was married before his election. Her majesty has no distinct household, except a marshal, a chancellor, and some inferior domestics. She is furnished with money by the king to defray the expences of the civil list; and, with respect to her domestic œconomy, is little more than his housekeeper or steward. The king's whole revenue for the support of his regal dignity does not exceed four hundred thousand crowns; exclusive of which there is a maintenance for the queen dowager, his consort, and children, in case of his death; though the latter are denied the privilege enjoyed by other subjects, of rising to places of trust and profit, lest this should give them an ascendant in future elections.

In the year 1705, king Augustus II. instituted the order of the white eagle; whose ensign is a cross of gold enamelled with red, with a white border, and four flames between the points, appendant to a blue ribbon. On one side of the badge is the Polish white eagle, with a white cross and the electoral sword, &c. on its breast; on the other side the king's cypher, and round it this motto, *PRO FIDE, REGE, ET LEGE*. The cross is surrounded with a crown set with diamonds.

The most important part of the Polish government is the senate, which is composed of the bishops, palatines,

palatines, castellans, and ten officers of state, who derive a right from their dignities of sitting in that assembly, amounting in all to a hundred and forty-four members, who are styled senators of the kingdom, or counsellors of state; and have the title of excellency, a dignity supported by no pension or emoluments necessarily annexed to it. The senate presides over the law, and is styled the guardian of liberty, the judge of right, and the protector of justice and equity; but the power of this assembly was much reduced by the new constitution, and that of the diet augmented. Since the dismemberment of Poland, the senate has, most probably, been reduced in number in proportion as the kingdom has been curtailed.

The members of the senate are nominated by the king, and take an oath to the republic before they are permitted to enter upon their office. Their honour continues for life, and at the general diet they are seated on the right and left of the sovereign, according to their dignity. They are the mediators between the monarch and the subject, in conjunction with whom they ratify all the laws passed by the nobility. The value they set on their dignity makes them despise all other honours; and they have even rejected the titles offered them by the emperor of Germany.

All the bishops are senators, and precede the secular members; they are only thirteen in number, beside two titular bishops of places seized by the Turks and Russians; but still the titular honours

are retained and eagerly sought after, because they give them a right to sit in the senate. The archbishop of Gnesna is seated at their head, and is second only to the monarch; he is also apostolical legate by his office, and enjoys such privileges as give him extraordinary weight, not only in the senate, but in the commonwealth: for it is a capital crime even to draw a sword, or to speak irreverently in his presence. During an interregnum, he has the power, under certain restrictions, of coining money; when the throne is filled, he convokes the senate, and opposes the conduct of the monarch whenever he acts contrary to the constitution: his marshal is a senator, and the cross is carried before him. When the primate visits the king, he is met at the bottom of the stairs of the palace by one of the chief officers of the crown; another great officer attends him at the top of the stairs, and conducts him to the royal presence, while the king advances to meet him at the door. He receives the visits of ambassadors without being expected to return their civilities. He is the head and sovereign of the republic during the vacancy of the throne. He likewise regulates the diet of election, issues out writs for holding the general and petty diets, and performs several other acts of sovereignty, assisted only by the senate, the members of which rather compose his council than are his colleagues. The Poles probably annexed these extraordinary privileges to the primate rather than to any lay senator, as his religious character effectually prevented him from aspiring to the crown.

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The office of palatine is to march at the head of the nobility of his palatinate, and in time of peace to assemble the nobility, to preside in the courts of judicature, and pronounce sentence; to settle the price of goods brought to market, except in war-time, and during the session of a diet, to examine weights and measures, to protect and administer justice to the Jews. These palatines amount to thirty-seven, including the three castellans, and the starosta of Samogitia, who rank with the palatines.

There are eighty-two castellans, who in time of peace are only senators, without any jurisdiction, but in time of war, they, by general summons, act as palatines, and are in some measure their lieutenants. In the Polish language, a castellan is styled *pan*, or lord, and *ki*, or *ski*, is added to the place over which each is castellan, as *pan Poleski*, lord of Poles. They are divided into great or little castellans. The great castellans are admitted into the most secret councils, from which the others are sometimes excluded.

The crown officers are, the crown great marshal, the great chancellor, the vice chancellor, the great treasurer, the deputy treasurer, and the court marshal of Poland, and all the same officers in Lithuania, which is now, in part, transferred to Russia.

Though these state officers are the last of the senators in order, yet they are persons of great power and dignity, and in a fair way of rising to the highest posts in the kingdom.

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THE POLISH DIET.] The diet of Poland is composed of the king, the senate, and deputies of the nobility of every palatinate; and is usually held on two accounts, either to consider of the resolutions of the senate relating to the public welfare, or for the administration of justice, which are the most usual diets. Many salutary regulations were made respecting the diets by the new constitution of Poland.

The king might assemble the diet at any particular place, except on occasion of a coronation, which, according to the custom of the country, must be celebrated at the capital. Indeed, for a number of years the diet regularly assembled at Warsaw; but, on complaint made by the Lithuanians, it was agreed, that every third diet should be held at Grodno.

On receipt of the king's writ, the palatine used to communicate the meeting of the diet to all the officers and nobility within his jurisdiction, requiring them to assemble on a certain day, to elect deputies, to take into consideration the business mentioned in the royal summons. These meetings were called petty diets, every gentleman possessing three acres of land having a vote, and matters being determined by a majority; but in the general diet decrees were only valid when the whole body was unanimous. These indigent nobles were always directed by some person of superior fortune, influence, or ability, and seldom examined the subject of the debate; but re-
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mitted it wholly to the judgment of the representatives. Every palatinate has three representatives; but the business devolves upon one of them, who is elected for his ability and experience; and the other two are only added to give weight to this leading member, and to do honour, by their magnificent appearance, to the palatinate they represent.

As these deputies have the same seats in the diet, the general assembly is now divided into two bodies, the upper and the lower; the one being composed of the senate, the superior clergy, and the great officers; the other of the representatives of the palatines, who prepare all business for the superior party. Thus we see how near an affinity the general constitution of the Polish diet had to a British parliament, and to the original form of government among all the northern nations, however they may vary in particular circumstances, and be altered by the influence of time.

The diet takes cognizance of affairs relating to war, the conclusion of a peace, the forming alliances, the imposition of taxes, the levying of troops, the framing of laws, and the final determination of civil and criminal causes; there being an appeal from all the inferior courts to the general diet. Here too foreigners were naturalized, and admitted to all the rights of natives; and such peasants as have sufficient wealth and ambition are advanced to the rank of nobility.

The afflux of people occasioned by the diet was
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very astonishing: wherever it happened to sit, thirty or forty thousand people, who rivalled each other in pomp and profusion, were added to the usual number of inhabitants. The nobility, who were not deputed, attended with their families for the sake of pleasure; they drank deep of Hungarian wine, their favourite liquor; and feasting and mirth were more pursued than the business of the state. Hence the deputies frequently came intoxicated into the diet, affronted the king, excited tumults, harangued with the most abusive and factious eloquence, and sometimes occasioned the dissolution of the assembly. Thus the supreme senate of the nation was in fact little more than a factious meeting, conducted with the utmost indecorum; but these irregularities should be considered rather as having been, than at present prevailing.

Beside the regular triennial great diets, a particular diet used to meet, as hath been already hinted, on the vacancy of the throne, in a large field in the neighbourhood of Warsaw. Upon the death, deposition, or abdication of the sovereign, the primate, on whom the chief power devolved, issued circular letters, summoning the diet to assemble on an appointed day. A kind of booth of prodigious extent was erected, to shelter the electors from the weather; and deputies were elected in the usual manner in the petty provincial diets. A marshal was chosen by the nobility, who must be confirmed by the senate. These last, with the nobility, then formed an

an association, and entered into the most solemn engagements to adhere to the same interest; not to nominate a king till one of the candidates had obtained their unanimous consent; to preserve all the rights and immunities of the republic; to enter into no engagements with any of the candidates or their ambassadors till all the abuses, irregularities, and grievances of the republic were fully redressed; to insist upon the repeal of all the decrees, and even of the royal statutes, that had any tendency to encroach on public liberty; and to support the court of justice established for preserving order, enforcing the laws, protecting the state, coining money, and performing all the offices of the executive power, during the vacancy of the throne; to prohibit all strangers from approaching the diet; to forbid the carrying of fire-arms to this assembly; to oblige the principal military officers to swear fidelity to the state; to exert no undue influence, and to use the army only against the enemies of their country; to defend the frontiers, and secure the honour and liberty of Poland and the great duchy of Lithuania; to oblige the officers also to swear, that in case of any sedition or revolt they will assert the public interest, restrain the soldiers from acts of violence, and receive no money, upon any pretence whatsoever, from the clergy, laity, the candidates, or their ambassadors. They also engaged to oblige the officers not to advance to the heart of the kingdom with their troops, nor to approach the diet; and neither
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to augment nor diminish the army but by the diet's consent. Lastly, the treasurers of the crown were forbidden to issue out money without the approbation of the senate, except for the pay of the army.

When the marshal was elected, and a court of justice was established, the diet used to draw out a bill of grievances and abuses, either with respect to the republic or to individuals, which they intended to have redressed. A certain number of senators were then deputed to the army to keep them steady, and to assist the generals with their advice. Senators and deputies were also appointed to take an inventory of the crown treasure and jewels deposited at Cracow, and to make their report to the diet. Eight senators were then charged with the treasure, and a particular seal and key was given to each, that none of the keepers might singly have access. The same form was observed with respect to the crown revenue.

During the session of the electoral diet, which was limited to fourteen days without prorogation, all courts of justice, except that of the great marshal, were suspended till the coronation was over. The next proceeding was to give orders to the plenipotentiaries of foreign powers, and the advocates of the candidates for the crown. The pope's legate was honoured with the first notice, as being the representative of Christ's vicar, the sovereign of princes; then the ambassador of his imperial majesty, who was succeeded

succeeded by those of France and other catholic powers. They made their speeches in Latin, and were answered by the bishop of Gnesna, and the marshal of the deputies. But in general it was not the most persuasive oratory that could gain the esteem of the Polish diet; the deputies desiring more substantial arguments, and expecting their passion for money and wine to be also gratified. Address in this particular, and in securing the interest of the clergy, were the chief qualities necessary in a candidate for the crown.

Immediately before they proceeded to the election, public prayers were read, and the whole diet joined with one voice to beseech Heaven to direct their choice, and judge them according to their integrity in an affair of such consequence to the public; a proceeding that must appear equally absurd and impious to those foreign ministers who had purchased their votes. The deputies of each palatinate gave their votes in particular rotas, the archbishop alone preserving his seat. The first senator of every palatinate numbered the votes, which were afterward transmitted in a roll to the nuncio marshal. When all the votes happened to prove unanimous in favour of one candidate, the primate asked three times with a loud voice, whether the grievances had been redressed, and then proclaimed the king, the marshals of the crown and duchy of Lithuania observing the same ceremonies. In case of a contested election, the senate assembled in a particular
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part of the booth, and endeavoured by persuasions, promises, and menaces, to bring all the electors to one opinion; and when this was found impracticable, the majority was declared, and their opinion passed for a legitimate election, though this was diametrically opposite to the fundamental constitution.

Such was the nature of the Polish diet, until by the new constitution, it underwent many important changes. By the sixth article of that constitution it is decreed that the diet, or the assembly of states, shall be divided into two houses; viz. the house of nuncios, or deputies, and the house of senate, where the king is to preside. The former being the representative and central point of supreme national authority, shall possess the pre-eminence in the legislature; therefore, all bills are to be decided first in this house.

1st. All general laws, viz. constitutional, civil, criminal, and perpetual taxes; concerning which matters, the king is to issue his propositions by the circular letters sent before the dietines to every palatinate and to every district for deliberation, which coming before the house with the opinion expressed in the instructions given to their representatives, shall be taken the first for decision.

2d. Particular laws, viz. temporary taxes; regulations of the mint; contracting public debts; creating nobles, and other occasional recompences; reparation of public expences, both ordinary and extraordinary;

extraordinary ; concerning war, peace, ratification of treaties, both political and commercial ; 'all diplomatic acts and conventions relative to the laws of nations ; examining and acquitting different executive departments, and similar subjects arising from the accidental exigencies and circumstances of the state ; in which the propositions, coming directly from the throne into the house of nuncios, are to have preference in discussion before the private bills.

In regard to the house of senate, it is to consist of bishops, palatines, castellans, and ministers, under the presidency of the king, who shall have but one vote, and the casting voice in case of parity, which he may give either personally, or by a message to the house. Its power and duty shall be,

1st. Every general law that passes formally through the house of nuncios is to be sent immediately to this, which is either accepted, or suspended till farther national deliberation, by a majority of votes, as prescribed by law. If accepted, it becomes a law in all its force ; if suspended, it shall be resumed at the next diet ; and if it is then agreed to again by the house of nuncios, the senate must submit to it.

2d. Every particular law or statute of the diet in matters above specified, as soon as it has been determined by the house of nuncios, and sent up to the senate, the votes of both houses shall be jointly computed, and the majority, as described by

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law, shall be considered as a decree and the will of the nation.

Those senators and ministers who, from their share in executive power, are accountable to the republic, cannot have an active voice in the diet, but may be present in order to give necessary explanations to the states.

These ordinary legislative diets shall have their uninterrupted existence, and be always ready to meet; renewable every two years. The length of sessions shall be determined by the law concerning diets. If convened out of ordinary session upon some urgent occasion, they shall only deliberate on the subject which occasioned such a call, or on circumstances which may arise out of it.

“ No law or statute enacted by such ordinary diet can be altered or annulled by the same.”

“ The complement of the diet shall be composed of the number of persons in both houses, to be determined hereafter.”

“ The law concerning the dietines, or primary elections, as established by the present diet, shall be regarded as a most essential foundation of civil liberty.”

“ The majority of votes shall decide every thing, and every where; therefore we abolish, and utterly annihilate, *liberum veto*, all sorts of confederacies and confederate diets, as contrary to the spirit of the present

present constitution, as undermining the government, and as being ruinous to society."

"Willing to prevent, on one hand, violent and frequent changes in the national constitution, yet, considering on the other, the necessity of perfecting it, after experiencing its effects on public prosperity, we determine the period of every twenty-five years for an extraordinary constitutional diet, to be held purposely for the revision and such alterations of the constitution as may be found requisite; which diet shall be circumscribed by a separate law hereafter."

Such are the regulations which the present Empress of Russia has rendered of no effect; but it is much to be wished, and not less to be expected, that this arbitrary suspension may terminate with a life already advanced beyond the period of three-score years.

By a manifesto published at Polonna, March 1793, by the Russian general Krechetnicoff, governor of Tula, Kaluga, and the countries newly taken from the Polish republic and annexed to the Russian empire, in the name of his mistress the Empress of Russia, he declares the will of that monarch to be to take under her sway, and to unite forever to her empire, certain tracts of land adjoining to the country formerly seized upon by her, with all their inhabitants: this country he describes as comprehended within a line beginning at the village of Druy, on the left bank of the river Dwina, at

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the corner of the border of Semigallia; next extending to Neroch and Dubrova, and following the border of the voivodship of Vilna to Stolptsa, to Nesvii and then to Pinsk, and thence passing Kunish between Viskero and Novegreble, near the frontier of Galicia, thence to the river Dniester, and, lastly, running along the river till it enters the old border of Russia and Poland at Iergetick. This appropriation is made in such a manner, that all the cities and countries within this line of demarkation, shall henceforward, for ever, come under the sceptre of the Russian empire, and the inhabitants, of all ranks whatever, be subjects thereof. He then proceeds to warn every person, from the highest to the lowest, that, within one month, they must take the oath of allegiance to the Empress of Russia, in the form prescribed. Any inhabitant possessing real or immoveable property, who should refuse to take the oath prescribed, shall be allowed three months to dispose of such property, and shall be allowed freely to depart, and after the expiration of that time, whatever property may remain unalienated shall be confiscated to the crown. The Empress assures all such as take the oath of allegiance to her, that they shall enjoy the free exercise of religion, and undisturbed possession of their property. The Jews living in those countries shall be equally protected in their property and religion.

The only reasons assigned for this lawless exertion of power were, to give a regular form of government

ment to a country which had long been torn by intestine divisions, and to indemnify the empress for the expences she had incurred.

To reconcile the Poles to this renunciation of their liberties, General Krechetnikoff instances the present state of the inhabitants of White Russia, who he asserts to be living in full peace and plenty under his imperial mistress's wise and gracious government. He farther declares that all and every one of the inhabitants of the new territory shall enjoy all the rights and privileges of the empress's old subjects, and those inhabiting the parts now claimed, of whatever rank or denomination, shall immediately enter on the full participation of all the rights and privileges of her old Russian subjects through the whole extent of the Russian empire.

About the same time the king of Prussia published a manifesto dated at Berlin, addressed to various civil officers, as well as to the different ranks and degrees of the Poles, by a particular enumeration, inhabiting the districts of the kingdom which he intended to seize upon, declaring his determination to take possession of their country, as well as of the cities of Dantzic and Thorn, in order to incorporate them into his own states. The districts enumerated are the voiwodships of Posen, Gnesen, Kalish, Siradia, the city and monastery of Crentochowa, the province of Wielun, the voiwodship of Lentschitz, the province of Cujavia, the province of Doorzyn, the voiwodships of Rawa and Plotzk, &c.

in the circle of the boundaries; as likewise the cities of Dantzic and Thorn, which the manifesto asserts to have been hitherto in the possession of the crown of Poland.

RELIGION]. The Poles were first converted from idolatry to the Christian religion about the year 964, by St. Adelbert, afterward archbishop of Gnesna. At that time Poland was circumscribed within very narrow limits. The states which bordered on Poland were then independent; but the growing power of the Poles gradually annexed these territories to their kingdom, until it became the extensive and powerful state which it has long continued. The new provinces, whether acquired by conquest, compact, right of succession, or marriage, enjoyed all the immunities of the ancient kingdom; and a free exercise of their particular modes of worship was inviolably maintained. The reformation began very early to make great progress in Poland, and the majority of the senators and nobility became members either of the Lutheran or Calvinistical communion. To remove all the dangers arising from different religious persuasions, a law was passed in the diet of Vilna, in 1563, by which every subject professing the Christian religion was entitled equally to the rights, privileges, and immunities, as well as the honours and dignities of the kingdom; and no one could by that law be legally excluded from them on account of religion, provided he was a Christian. This law was confirmed five years after, at the diet of Grodno, *anno* 1568.

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These stipulations afterward received an equal confirmation at the diet of Union, held at Lublin, the year following; they may therefore be considered as the pillars on which the union rested. When the Polish constitution underwent that change in 1572, by which it assumed the form of a republic, the Roman Catholics did not bear a proportion in number to the Greeks and reformed, of more than one to seven. The catholics were then content with the concessions made to them, which were, that the ecclesiastical property of catholics should not be given to any but the members of their own communion, in the same manner as those appertaining to Greeks were to be bestowed on Greeks only. The term *dissidents*, during the early period of the republic, comprehended alike the Greeks, Catholics, Lutherans, and Calvinists, or, as the latter are called, in contradistinction to the Lutheran profession, the *reformed*. The moderation which subsisted for a long time among these dissidents was uninterrupted, and served as the strongest cement to the state; this close union was the more meritorious, as the most civilized and best regulated governments in Europe were at that time deeply embroiled in religious contentions. The ascendancy which the Roman Catholics acquired may be attributed to the bigoted attachment of Sigismund III. to that communion, who began to reign in 1586. Educated by Jesuits, that prince imbibed principles which of all others were most unfit for a throne. The making

of converts to the church of Rome was his darling object; and harassing his protestant subjects by oppression and persecution, the natural consequence of that pursuit. It is said of this weak prince, that the conversion of a dissident (for the term at that time was meant to exclude the catholics), the demolition of one of their churches, or the founding of a new college of Jesuits, were more esteemed by him than the gaining a victory, or the preservation of a province.

During the long, inglorious reign of this prince, which continued near half a century, the dissidents lost upward of an hundred churches; and the catholics increased to that degree, that, from only five of their body in the senate, they composed three fourths of the whole assembly. The fate of the dissidents continued severe during the succeeding reigns; insomuch that their numbers decreased with their influence; and means were at length found to keep them entirely out of the senate. By the treaty of Oliva, in 1660, they were restored in some measure to the participation of the common rights of subjects; and to this treaty the great mediating powers, viz. Peterburgh, Berlin, London, and Copenhagen, became guarantees. But still their condition was every day growing worse. Peter the Great wrote a very serious letter, in which he expressed great displeasure at the oppressions they endured; and Augustus, then king of Poland, published an edict to maintain them in their liberties;

but neither the letter nor the edict availed them any thing. The diet in 1736 gave them a deeper wound than ever they had before experienced, for thereby they were excluded from all public offices; and, to shut them out from every hope of relief, it was decreed, that, should they implore the intercession of any foreign power, they were to be pronounced traitors to their country, notwithstanding the rights which they claimed by the treaty of Oliva were guaranteed to them by such powers. In 1764, applications were made to the diet then assembled, by the mediating powers, in behalf of the dissidents, which proved ineffectual to procure them relief. Thus, driven to despair, they began to form confederacies in different parts of the kingdom, for their mutual preservation and defence. The nobles and citizens of the Greek communion, and the two evangelical confessions in the great duchy of Lithuania, first began to form a confederacy at Sluck, March 1767; soon after which another was formed at Thorn by the nobility of the kingdom of Poland. The dissidents, by their acts of confederacy and manifestos, plainly shewed that they wanted only to be permitted to sit down in peace and security. In the mean time the empress of Russia augmented the troops which she had already sent into Poland, and published a declaration in behalf of the general confederacies, declaring her intention to support them with her utmost power. The late king of Prussia is supposed to have fomented and increased the dissensions

sensions in Poland; to effect which, the most secret and insidious wiles were practised. Soon after, confederacies were formed among the Roman Catholics in Lithuania, founded on certain political grievances. These, though they declared their approbation of the conduct of the dissidents, being actuated by different motives, were distinguished by the appellation of *male-contents*. The king, in this exigency, summoned an extraordinary diet, which met at Warsaw, in October 1767. In this assembly, the utmost virulence was expressed toward the dissidents; and the interference of Russia was reprobated in very pointed terms. Immediately upon this, a large army of Russians surrounded the city, and a detachment entering it, seized several of the most active dietines, and carried them prisoners to Wilna. At length a commission was appointed to settle the affairs with the dissidents; the members of which were to meet at the house of the Russian ambassador, and the diet was prolonged to the first of February. In this commission it was at length settled, that the dissidents should be restored to their privileges of public worship, and to certain other claims; but that the Catholic religion should be considered as the established religion of the country, and that no one, who did not profess that religion should be eligible to the throne. These commissioners, in fact, substituted themselves in the place of the diet; and whilst the latter was prevented from meeting by repeated adjournments, the former body continued

continued to sit, and discovered in their proceedings and resolutions the most tractable disposition in co-operating with the views of the empress of Russia, The commerce of Poland was soon after entirely surrendered into the hands of the Russians. At length, when, under colour of maintaining the interests of the dissidents, every thing which ambition and rapacity could covet had been obtained, and the heavy contributions which had been levied on the nobility had effectually broken their spirits, a diet met at Warsaw, in March 1768, to confirm the acts of the commission. These humiliating concessions, extorted from a people distinguished by their pride and independence, soon kindled the flames of intestine war; the consequences of which we have related.

By the new constitution of Poland the Catholic faith was declared to be the established religion of the country, with a toleration to all religious persuasions.

The king is here stiled Orthodoxus, as a title of honour, and St. Florian and St. Adelbert are worshipped as the patron saints of Poland.

C H A P. VI.

P R U S S I A.

THE name of *Prussians* was unknown till the tenth century; and its etymology is very uncertain: some authors suppose, that the former inhabitants, alluding to their proximity to the Russians, called themselves *Porussi*, or bordering on the Russians; for *po*, in the old Prussian language, signifies near.

In that age the kings of Poland took great pains, and even made use of fire and sword, for the conversion of the Pagan Prussians to Christianity. Boleslaus I. began with chastising the Prussians for the murder of St. Albert, or Adelbert, called the apostle of that nation. His successors had also several quarrels with the Prussians; and Boleslaus IV. who committed dreadful ravages in this country, lost his life in an unsuccessful battle in 1163.

In the thirteenth century, the Prussians ravaged Culm, Cujavia and Masovia; upon which Conrad, duke of Masovia, was obliged to apply to his allies, who all wore the cross, which they carried into the field against the Prussians, whom they considered as the enemies of the Christian name. But all their efforts proving ineffectual, the duke applied to the German knights of the Teutonic order, and strongly represented the great importance of defending the frontiers. Accordingly, in 1230, they obtained the palatinates

palatinates of Culm and Doberzin for 20 years, and afterward for ever, with the absolute authority over any future conquests in Prussia. These knights, after long and bloody wars during the space of fifty-three years, by the assistance of the sword-bearing knights, subdued the whole country. Afterward a war broke out between the Teutonic knights and the Lithuanians, which was attended with the most dreadful outrages. These knights made religion the cloak of their ambitious views, and, under the pretence of propagating the gospel of peace, committed the most inhuman barbarities; and it is generally agreed, that they extirpated the native Prussians, and planted the Germans there in their stead. But in 1410 their savage zeal received a terrible check; for after a most bloody battle they were totally defeated.

In 1454 half of Prussia revolted from their obedience to the Teutonic order, and declared for Casimir III. king of Poland. This occasioned a fresh effusion of blood; till at last a peace was concluded in 1466, by which it was agreed, that the part now called Polish Prussia should continue a free province under the king's protection; and that the knights and the grand master should possess the other part, acknowledging themselves vassals of Poland. The knights soon endeavoured, but in vain, to throw off this yoke. In 1519 they raised new wars, which were terminated in 1525 by a peace concluded at Cracow; by which it was agreed, that
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the margrave Albert, grand master of the Teutonic order, should be acknowledged duke or sovereign of the E. part of Prussia, which he was to hold as a fief of Poland, and which was to descend to his male heirs; and upon failure of male issue to his brothers, and their male heirs. Thus ended the sovereignty of the Teutonic order in Prussia, after it had subsisted three hundred years.

The new duke favoured the introduction of the reformed religion into his dominions, and founded the university of Königsberg. The elector Joachim added the duchy of Prussia to the electoral house of Brandenburg, with which it had been long closely connected. The reign of the elector George William was unhappily distinguished by the calamities of a thirty years war, in which Prussia suffered much from the ravages of the Swedes; but Frederic William, his son, was, by the conventions of Werlau and Bamberg, freed by Casimir, king of Poland, from vassalage; and, with his descendants, declared independent and sovereign lords of his part of Prussia. He also obtained a grant of the lordships of Lauenburg and Butow, to be held in the same manner as they had formerly been by the dukes of Pomerania: and, having farther increased the power of his electoral house, obtained the title of "*The Great*."

Frederic, the son of Frederic William the Great, and the grandfather of the late king, raised the duchy of Prussia to a kingdom; and on the 18th of January

January 1701, in a solemn assembly of the states of the empire, placed the crown, with his own hands, on his own head and that of his consort; soon after which he was acknowledged king of Prussia by all the other Christian powers.

His son Frederic William, who ascended the throne in 1713, greatly increased the population of his country by the favourable reception he gave to the distressed and persecuted Saltzburgers, as his grandfather had done by making it an asylum to the Hugonots, when driven out of France by the revocation of the edict of Nantz, in the year 1684.

This monarch was succeeded in 1740 by his son Frederic II, his late majesty, being then in the twenty-ninth year of his age, who rendered his kingdom formidable by his valour and uncommon prudence, and promoted the happiness of his subjects by an amendment and simplification of the laws, the increase of commerce, and many wise regulations. His depredations on Poland, and arbitrary and unjust violation of the guaranteed privileges of Dantzic, as well as the oppressions which the city of Thorn endured, may serve to aggrandize his kingdom, but will transmit his name to posterity sullied and degraded.—Something more is necessary to be said of so great a prince.

On the death of the Emperor Charles VI. in the same year, Frederic led a large army into Silesia, to a considerable part of which duchy he

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laid

laid claim. He for some time maintained a war against Maria Teresa, daughter of the late emperor, who was married to the grand duke of Tuscany; but on the first of June 1742, a treaty between the queen of Hungary and the king of Prussia was signed at Breslau; by which the former ceded to the latter Upper and Lower Silesia, with the county of Glatz in Bohemia, and the king of Prussia engaged to pay to certain merchants of London, the sums which they had advanced to the late emperor, commonly called "the Silesian loan;" and at the peace of Aix la Chapelle, the contracting powers guaranteed to him whatever had been thus ceded.

His father had ever paid peculiar attention to his army, but the attention of the son was more judiciously and effectually directed; who, in the year 1756, had 150,000 of the best troops in Europe. At which time a league was formed against him by the empress queen, and the court of Versailles; Augustus, king of Poland and elector of Saxony, had secretly become a party to this confederacy, the object of which was to subdue the Prussian dominions, and partition them among the contracting powers. Frederic obtained early and authentic information of his danger from Saxony, and proceeded with no less spirit than effect to avert it. He marched a powerful army into that electorate; compelled the troops of the elector to lay down their arms; became master of Dresden; entered

tered the palace, got possession of the correspondence which had been carrying on against him, and published to all Europe the authentic documents he had thus obtained, which fully justified him in the hostilities he had thus commenced. The war soon after raged with great fury, and the empress of Russia joined the confederacy against this devoted monarch; but his unparalleled exertions, judicious measures, and personal bravery, which were powerfully supported by the wealth and arms of Great Britain, finally baffled all the attempts of his enemies, and the general peace which was ratified in 1763, terminated his labours in the field.—For the history of the short war which broke out between the king of Prussia and the emperor Joseph II. relative to certain territories in Bavaria, see the history of Germany which follows.

M. Maupertuis, in the year 1758, drew the character of this prince with all the warmth of panegyric, considering him in the light of a king, a man, a citizen, a legislator, and a patriot. Instead of inserting that eulogium here, we shall choose rather to collect from the writings of Dr. Moore, the following description of this extraordinary personage. "The king of Prussia is below the middle size, well made, and remarkably active for his time of life. He has become hardy by exercise and a laborious life, for his constitution seems originally to have been none of the strongest. His look announces spirit and penetration; he has fine blue eyes, and his

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his countenance, upon the whole, may be said to be agreeable: some who have seen him are of a different opinion. His features acquire a wonderful degree of animation while he converses. He stoops considerably, and inclines his head almost constantly on one side: his tone of voice is the clearest and most agreeable imaginable. He talks a great deal, yet those who hear him regret that he does not say a great deal more. His observations are always lively, very often just, and few men possess the talent of repartee in greater perfection. He hardly ever varies his dress, which consists of a blue coat lined and faced with red, and a yellow waistcoat and breeches: he always wears boots with huffar tops, which fall in wrinkles about his ankles. From four or five o'clock in the morning, to ten at night, this king dedicates all his hours, methodically, to particular occupations, either of business or amusement. He seldom appears at the queen's court, or any place where women form part of the assembly; consequently he is seldom seen at festivals. All his hours not employed in business, he spends in reading, music, or the society of a few people whom he esteems. The only repose which the king allows to himself, is between the hours of ten at night and four in the morning; the rest of his time, in every season of the year, is devoted to action, either of the body or mind, or both. While few objects are too great for this monarch's genius, none seem too small for his attention. Although a
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man of wit, yet he can continue methodically the routine of business with the patience and perseverance of the greatest dunce. The meanest of his subjects may apply to him in writing, and are sure of an answer. His first business every morning is the perusing of papers addressed to him. A single word, written with his pencil in the margin indicates the answer to be given, which is afterward made out in form by his secretaries. He sits down to dinner precisely at noon: of late he has allowed more time to this repast than formerly: it is generally after three before he leaves the company. Eight or nine of his officers are commonly invited to dine with him. At table, the king likes that every person should appear to be on a footing, and that the conversation should be carried on with perfect freedom. It is absolutely impossible for any man to enjoy an office in the king of Prussia's service, without performing the duty of it; but to those who know their business, and perform it exactly, he is an easy and equitable master. The king understands what ought to be done, and his servants are never exposed to the ridiculous or contradictory orders of ignorance, or the mortifications of caprice. His favourites, of whatever kind, were never able to acquire influence over him in any thing regarding business. No body ever knew better than this prince how to discriminate between the merits of those who serve him in the important departments of the state, and of those who contri-

bute to his amusement. A man who performs the duties of his office with alertness and fidelity, has nothing to apprehend from the king being fond of the company and conversation of his enemy; let the one be regaled at the king's table every day, while the other never receives a single invitation, yet the real merit of both is known; and if his adversary should ever try to turn the king's favour to the purpose of private hatred or malice, the attempt would be repelled with disdain, and the evil he intended for another would fall upon himself. The steady and unwearied attention which this monarch has bestowed, for more than forty years, to the discipline of his army, is unparalleled either in the ancient or modern history of mankind. This perseverance of the king, as it is without example, so is it perhaps the most remarkable part of his extraordinary character. That degree of exertion which a man of a vigorous mind is capable of making on some very important occasion, Frederic II. has made during his whole reign at a stretch, without permitting pleasure, indolence, disgust, or disappointment to interrupt his plan for a single day; and he has obliged every person, throughout the various departments of his government, to make the like exertions as far as their characters and strength could go. In what manner must such a king be served! and what is he not capable of performing! Twice every year he makes the circuit of his dominions. This great prince is so perfectly exempt

exempt from suspicion and personal fear, that he resides at San Souci, in his electoral dominions, without any guard whatever; an orderly serjeant or corporal only attends there in the day-time, to carry occasional orders to the garrison at Potsdam, whither he always returns in the evening. In the palace where the king sleeps every night, there are not above ten or a dozen persons, the servants included, although it is a solitary mansion about half a league from Potsdam, where all the guards are shut up, and therefore could render no assistance in case of any attempt upon the king's person during the night. Thus defenceless and exposed lives a despotic monarch, who no doubt has many inveterate enemies! A strong proof of his magnanimity, as well as of the general affection borne him by his subjects!"

This prince died 17th August 1786, at the age of 74, and was succeeded by his nephew Frederic William, the present king.

RELIGION.] The Prussians are in general Lutherans; but as a great number of the colonists are Calvinists, they have also their churches, not only in the cities and towns, but in some villages they have a particular church appropriated to their use; and in other places they perform divine service in the Lutheran churches. The Papists have a few churches in this kingdom; here are also some Menonites, and a few congregations of Socinians. In the year 1773 the late king of Prussia signified to

the Pope his design to give protection in his dominions to the Jesuits, at the time when they were driven out of the Roman Catholic kingdoms and states of Europe, which has caused many of that order to take up their residence in Prussia.

C H A P. VII.

G E R M A N Y.

THE Germans were, in the early ages of the world, divided into many petty nations and principalities, some governed by kings whose power was limited, others by such as were absolute; some of their princes were elective, and others hereditary; and some aristocratical and democratical governments were also found among them. Many of these states and kingdoms frequently united under one head or general, both in their offensive and defensive wars.

This was the state of the Germans before they were conquered by the Romans. At that time the children went naked, and the men hung the skin of some wild beast upon their shoulders, fastening it with a thong; and persons of the best quality wore only a little woollen mantle, or a coat without sleeves. Their usual bed was the ground, a little straw, with the skins of wolves or bears. Their food

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was bread, flesh-meat, butter, and fruit, as at present, and their drink, water, milk, and beer; for in those early ages they were strangers to the use of wine. They were usually very merry at their entertainments, sitting in a semi-circle, with the master of the family in the middle, and the rest on the right and left, according to their quality; but to these feasts no women were admitted, nor a son under twenty years of age.

They expressed an extraordinary regard for morality, and were very strict in divine worship, choosing their priests out of the nobility, who were not entirely ignorant of moral philosophy and physics, and were usually called to councils of state. Women were likewise admitted to the priestly office, and both the one and the other were treated with the most profound respect by the laity. The doctrine of transmigration then prevailed in Germany; they believed that departed souls, when they had left these bodies, animated other creatures; and, according as they behaved in this life, were happy or miserable. Cluverius observes, that they worshipped the sun with such devotion, that they seemed to acknowledge that planet as the supreme God, and to it dedicated the first day of the week. They also worshipped *Woden*, or *Godan*, after whom the fourth day of the week was called Wednesday. It is said that this word *Godan* becoming afterward contracted into God, the Germans and English gave that name to the Deity. They also worshipped the

god *Faranes*, the same with the Danish *Thor*, the Thunderer, from whom our Thursday has its name. The goddess *Freia*, or *Venus*, gave her name to Friday; and *Tuisco*, the same with *Mars*, gave name to Tuesday.

Like the ancient Britons, they performed their sacrifices in groves, the oak being usually chosen for an altar; and, instead of a temple, they erected an arbour made of the boughs of the oak and beech. The priests, as well as the sacrifice, were always crowned with wreaths of oak, or of some other sacred tree. They sacrificed not only beasts, but men; and these human sacrifices were taken from among their slaves or malefactors. Their belief that their souls should animate other bodies after death, it is said, made them fearless of danger, and upon extraordinary occasions they made no scruple of dispatching themselves into the other world. They burnt their dead bodies, and, having gathered up the bones and ashes of the funeral pile, buried them together; and at the funerals of the great were tiltings and songs, sung in memory of the heroic actions of the deceased.

These were the manners of the Germans before they were subdued by the Romans, who met with such resistance, that they were contented with making the Rhine and the Danube the boundaries of their conquests; and accordingly built fortresses, and stationed garrisons on the banks of both those rivers, to prevent the incursions of what they termed the

the barbarous nations: but within about a hundred years after Constantine the Great, the Franks, Burgundians, Alemans, and other German nations broke through those boundaries, passed the Rhine, and dispossessed the Romans of all Gaul, Rætia, and Noricum, which they shared among them; but the Franks prevailing over the rest, at length established their empire over all Modern Germany, France, and Italy, under the conduct of Charlemagne, or Charles the Great.

The conquered German nations had at first hereditary dukes of their own, and were governed by their own laws; but Charles put an end to the former, and governed the countries by counts and royal missionaries. However, the ancient diets were still retained. In the year 800, Charles revived the dignity of Roman emperor, and conferred it upon himself and family: but his son Lewis divided the empire among his sons; upon which great troubles arose, which, in 843, were adjusted by an accommodation; Lewis the German then obtained all Germany as far as the Rhine, with the three towns of Spire, Worms, and Mentz: and thus Germany became an independent kingdom. In 870, Lewis reduced half of the Lotharingian kingdom under his subjection, and his son, Lewis the Younger, nine years after, reduced the other.

Lewis the Younger sharing his paternal kingdom with both his brothers, Carlman became king of Bavaria, Lewis of East Franconia, and Charles the
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Fat of Alemannia; the last, surviving his brothers, not only inherited their kingdoms, but obtained the imperial dignity, together with all Italy and France: yet governed in so weak a manner, that in 887 he was deposed by the German states, who constituted Arnulph, Carlman's natural son, king of Germany. This prince beat the Normans, who had made great devastations in Germany; and, by the assistance of the Huns, subdued the Bohemians. But afterward, by the death of his son Lewis the Child, his family became extinct. Germany was at that time an hereditary kingdom, but the power of its monarchs was limited by the diets. The several territories belonging to it were governed, under the king, by counts, among whom the margraves undertook to defend the borders against hostile attacks.

The German states now raised a Frankish lord, named Conrad, to the throne, he being descended from the daughter of Lewis I. Conrad was succeeded by Henry duke of Saxony, whom on his death-bed he recommended to the states.

In Henry II. the male race of the Saxon kings and emperors ended in 1024. The states afterward elected Conrad II. who, by means of his son annexed the kingdom of Burgundy to the empire, rendered Poland subject to his dominion, and in a treaty with Denmark appointed the river Eider as the boundary of the German empire,

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Henry III. deposed three popes who had set up against each other, and supported a fourth against them; since which time the vacancy of the papal chair has always been intimated to the emperor, and it has become an established form, for the emperor to send a deputation to Rome, requesting that a new pope may be elected.

Henry IV. his son, was, however, put under the ban by the pope, on which he was deposed by the states.

Henry V. succeeded his father, but was obliged to renounce all pretensions to the investiture of bishoprics, which had been claimed by his ancestors; and in him became extinct the male line of the Frankish emperors.

Upon this the pope caused Lotharius, duke of Saxony, to be elected; but he was not acknowledged by all Germany for their sovereign till after a ten year's war. Frederic I. who became emperor in 1152, effectually exercised his sovereignty over the see of Rome, by virtue of his coronation at Arles, reserving also his dominion over that kingdom, and obliging Poland to pay him tribute, and take an oath of allegiance. To him succeeded Henry VI. Philip III. and Otho; the latter of whom, being deposed by the pope, was succeeded by Frederic II. whom historians extol for his learning, wisdom, and resolution: he was five times excommunicated by three popes; but prevailed so far

far against pope Gregory IX. as to depose him from the papal chair. These continual contests between him and the popes gave rise to the two famous factions of the Guelphs and Gibellines; the former adhering to the papal see, and the latter, to the emperors.

About the middle of the thirteenth century, the empire was rent asunder by factions, each of which supported a particular candidate for the imperial dignity; these were William earl of Holland, Henry of Thuringia, Richard earl of Cornwall, brother to Henry III. of England, and Alphonso king of Castile. At this time the great officers of the household laid claim to a right of electing the emperor to the exclusion of the princes and great towns, or without consulting any other members of the empire: the distracted state of the empire served to confirm to them this claim; and Gregory X. who then filled the pontifical chair at Rome, either considering such claim as valid, or desirous of rendering it so, directed a bull to those great officers, the purport of which was to exhort them to choose an emperor, and by that means to end the troubles in Germany; since which time, they have been considered as the sole electors; and their right to this privilege was established beyond all controversy in the reign of Charles IV. by the glorious constitution known by the title of the *golden Bull*, published in the year 1357, which decreed that

that the territories by virtue of which the great offices were held, should descend to the heirs male for ever, in perpetual entail, entire and indivisible.

Germany began to recover from its distracted state in the year 1273, when count Rodolphus of Hapsburg, from whom sprung the house of Austria, was advanced to the imperial dignity.

Charles IV. of the Austrian family, lived to see his son Wenzel, or Wenceslaus, elected king of the Romans. This prince, who was the fourth son of Charles, at his father's desire, succeeded to the empire; but, being dissolute and cruel, was deposed, after he had reigned twenty-two years.

Charles was succeeded by three other princes, whose reigns were short; and at length in 1411, Sigismund was unanimously chosen emperor, who, in 1414, proclaimed a general council to be held at Constance, in which three popes were deposed and a new one set up. At this council those reformers, John Hufs and Jerom of Prague, were condemned and burnt, though this emperor had granted them a passport, and was engaged in honour and conscience for their safe return to their country; which so exasperated the Hussites of Bohemia, that they raised a formidable army, and under the conduct of Zisca, their general, defeated his forces in fourteen battles. Frederic, duke of Austria, son-in-law to the emperor Sigismund, was chosen emperor upon the death of his father, and reigned fifty-three years. His son Maximilian was chosen king of the Ro-

mans during the life of his father, and afterward obtained from the pope the imperial crown. During his reign the empire was divided into ten circles.

Charles V. surnamed the Great, son of Philip, king of Spain, and grandson to Maximilian, was elected emperor in 1519. He procured Luther's doctrine to be condemned, and in his reign the disciples of that great reformer obtained the name of Protestants, from their protesting against a decree of the imperial diet in favour of the Catholics. He is said to have been victorious in seventy battles: he had the pope and French king prisoners at the same time, and carried his arms into Africa, where he conquered the kingdom of Tunis; but was disgraced in the war with the piratical states. He compelled the Turks to raise the siege of Vienna, made war on the Protestant princes, and took the elector of Saxony and the prince of Hesse prisoners; but after a reign of thirty-eight years, he resigned the empire to his brother Ferdinand, and the kingdom of Spain to his son Philip II. and retired to the convent of St. Juste, in Spain.

Ferdinand I. distinguished himself by establishing the *aulic* council of the empire: he was a peaceful prince, and used to assign a part of each day to hear the complaints of his people. Maximilian II. and his son Rodolphus II. were both elected king of the Romans, but the latter could not be prevailed upon to allow a successor to be chosen
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in his life-time. He was succeeded by his brother Matthias, in whose capitulation it was for the first time inserted, that the electors for the future should be entitled to elect a king of the Romans, even against the will of the reigning emperor.

In the reign of Ferdinand II. the thirty years war broke out, which aimed at destroying the Protestants, and which was put an end to by Ferdinand III. in the year 1648, by the peace of Westphalia, by which the Protestants were secured in their religious and civil privileges. This emperor conferred on duke Ernest Augustus, of Brunswic Lunenburg, the ninth electoral dignity, who was succeeded by his son Joseph, king of the Romans. This last was followed by his brother Charles VI. who in the year 1713 published the ordinance called "the Pragmatic Sanction," to secure his hereditary dominions to his daughter: he died in 1740, without male heirs. In 1742 Charles VII. of Bavaria was chosen emperor, by the suspension of the vote of Bohemia; but after an unhappy reign, in which he was continually at war, he died in 1745, and was succeeded by Francis I. grand duke of Tuscany, who had married Maria Teresa, daughter of the former emperor Charles VI.

This prince died on the 18th of August 1765, and was succeeded by his eldest son Joseph II. who had been elected king of the Romans the preceding year, being then in the twenty-fourth year of

his age. When this prince attained to the imperial dignity, he was considered as distinguished by a steady and active attention to every department of government; and he actually introduced a variety of bold and salutary reforms in the state. A noble liberality of mind, and enlarged views of politics, were imputed to him when he rendered the condition of the lower orders of men in his hereditary dominions less wretched and servile, by alleviating that cruel vassalage in which they were held by the feudal lords of the soil; whilst a free and unreserved toleration was granted to all sects and denominations of Christians; but these hopes were frustrated by a more full development of his character, in which, activity without efficiency, enacting laws, and abrogating them, forming great designs, and terminating them in mean concessions, appeared conspicuous. On the death of the elector of Bavaria in 1777, in whom the ancient family of Gulielme or Ludovice of Bavaria terminated, the emperor laid claim to a considerable part of that electorate, founded on a vague right which had been set up but not contended for, so long ago as the year 1425, by the emperor Sigismund. The king of Prussia, as elector of Brandenburg, opposed these pretensions, on the ground of protecting the empire in its rights, privileges, and territorial possessions, against all encroachments upon, or diminutions of them; but the emperor not being induced by negotiation to relinquish his designs, in

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1778 the two most powerful monarchs in Europe led their formidable armies in person, to decide the dispute by arms; when near half a million of men appeared in the field, to fight for a territory which would have been dearly purchased at the sum expended on one year's support of those vast armies — so little is the ambition of princes regulated by the intrinsic worth of the object at which they aim! The kingdom of Bohemia was the scene of action, and the greatest generals of the age commanded, such as; marshal count Laudohn, on the side of Austria, prince Henry of Prussia, and the hereditary prince (now duke) of Brunswic, on the side of Prussia. The horrors and the eclat of war were then expected to be revived, in all their tremendous pomp, but the campaign was closed without any general action, or any brilliant event whatever; and during the following winter the courts of Peterburgh and Versailles interposing their good offices to make up the breach, terms of peace were soon adjusted at Teschen, in Austrian Silesia. The territory acquired to the house of Austria by virtue of this treaty extends about seventy English miles, and in breadth is about half that space; three rivers, *viz.* the Danube, the Inn, and the Saltza, separate this district from the rest of Bavaria; and the towns of-Scharding, Ried, Altheim, Braunau, Burghausen, and Fryburg, in consequence of this transfer, now serve to augment the hereditary dominions of the house of Austria. The court of Vienna, being thus

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put into possession of this territory, renounced, in the fullest and most explicit terms, all other claims whatever on the electorate, by which every latent spark which might kindle future contentions and wars seems to be extinguished. In the year 1781, the court of Vienna endeavoured to procure for the arch-duke Maximilian, brother to the emperor, the election to a participation of the secular bishoprics of Cologne and Munster, together with the reversion of the former: this measure was strenuously opposed by the king of Prussia, who remonstrated against it to the reigning elector, and to the chapters, in whom the right of election is lodged; but notwithstanding the power of the prince who thus interposed, the house of Austria carried its point. Afterward the views of the emperor were directed to the restoration of the commerce formerly carried on by the ancient city of Antwerp; and to invite foreign ships to the port of Ostend, by which to render the Austrian Netherlands flourishing and opulent, on the degradation of the republic of the United States; nor was he less attentive to abridge the power of the clergy, and the authority of the church of Rome, in every part of his hereditary dominions.

Joseph II. died February 20, 1790, in the forty-ninth year of his age, and was succeeded by his brother Leopold II. then grand duke of Tuscany, who became emperor of Germany, and king of Hungary and Bohemia.

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This prince severely felt the thorns which encompassed a diadem, although a lover of peace, he was compelled to wage a war with the French republic; whilst he saw his sister, the queen of France, degraded from her rank, kept a close prisoner, and in continual danger of an untimely end; but death closed his eyes upon these afflictive scenes in March 1791, five months after his advancement, in the forty-fourth year of his age. He was grand duke of Tuscany twenty-five years, and constantly resided in his dukedom. Mr. Sharp, who was at his court soon after his accession and marriage with the princess Maria Louisa of Spain, described him as "fond of science, much devoted to experimental philosophy, and no less attached to chemistry." *Letters from Italy*, page 247. By his liberality, and under his patronage, an edition of the French encyclopedie was printed at Florence, the whole expence for engraving the copper plates to that elaborate work being defrayed by the grand duke. His eldest son Francis is now emperor of Germany, and king of Hungary, and his second son Ferdinand grand duke of Tuscany. These two princes married on the 14th of August 1790, the two eldest daughters of Charles IV. the present king of Spain, and their first cousins, the one named Maria Teresa and the other Maria Louisa.

CONSTITUTION.] The empire is elective, and every king of the Romans, when chosen, is required solemnly to renounce all attempts to render the

dignity hereditary in his family. The laws of the empire make no express limitation with respect to religion, nation, state, or age; but the engagement at the coronation, with respect to the pope, seems to exclude a Protestant from this dignity.

There are nine electors; of which three are ecclesiastical, and six temporal. The ecclesiastical electors are, those of Mentz, Cleves, and Cologne; the temporal electors are, the king of Bohemia, the elector of Bavaria, the elector of Saxony, the elector of Brandenburg, the elector Palatine, and the elector of Hanover.

The elector of Mentz, in quality of great chancellor of the empire, is to summon the electors, upon the demise of an emperor, within the space of one month after he receives notice of that event; and the day fixed for the election is to be within the compass of three months from issuing the summonses. The electors are not required to attend personally, but may send their ambassadors, and on such an occasion they generally name three; but if an elector neither attends in person, nor appoints an ambassador, he forfeits his right of voting for that time only. The elector of Mentz collects the suffrages which are given *viva voce*, according to the rank of the electors; and last of all he gives his own vote, which is required of him by the elector of Saxony. It is necessary that the person chosen should have a majority of the whole body, and not merely a majority of votes; for if there are
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three candidates, and one has four, another three, and the third two voices, the election remains undecided. The ceremony of the election is performed at Francfort on the Mayne; but though custom has fixed it at that city, it is not essentially necessary that it should be held there.

As soon as the choice is made, the newly elected emperor, or proxy, must immediately swear and subscribe to the capitulation of election; and, before his coronation, must swear to it in person; and, till this latter is done, he cannot assume the government, but must leave it to the vicars of the empire. The coronation, according to the *golden bull*, ought to be performed at Aix-la-Chapelle, but at present is always performed in the place of the election.

Till the reign of Maximilian, the emperors were crowned at Rome by the pope, and then styled themselves "Roman emperors;" but that emperor not choosing to go to Rome, obtained from the pope a bull, which empowered him to take the title of emperor, on his being crowned in Germany. The title of king of Italy and Lombardy, if we except twenty-one fiefs of the empire that lie in the ecclesiastical state, is merely titular.

The emperor's titles run thus, "L. by the grace of God elected a Roman emperor, and at all times Augmenter of the empire of Germany." Next follow the titles of the hereditary imperial do-

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minions. The states of the empire give the emperor the title of most illustrious, most powerful, and most invincible Roman emperor; but the last is omitted by the electors,

The arms of the emperor and empire are a black spread eagle with two heads, hovering with expanded wings in a field of gold, and over the head of the eagle is seen the imperial crown. To these are annexed the arms of the several hereditary countries.

The prerogatives of the emperor consist partly in his being considered, by all other crowned heads and states in Europe, as the first European potentate, and consequently precedence is given him and his ambassadors. With respect to the German empire, he is its supreme head, and as such enjoys many privileges. Yet his power in the administration of the German empire, is limited both by the capitulation of the election, the other laws of the empire, and by the customs of the empire. Those privileges which he has the right of exercising without the advice of the states, are called his *reservata*; but his greatest power does not consist in these, which are far from being repugnant to the liberties of the states of the empire.

His rights, with respect to ecclesiastical affairs, consist in little more than confirming ecclesiastical elections, and sending commissaries to the elections of archbishops, bishops, and abbots, that they may
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be performed in due order; but the commissary is never personally present at these elections.

In temporal affairs, the emperor has the right of bestowing personal dignities; such as creating lords, barons, and counts, who enjoy the dignity of princes, and of knights and gentry; as also that of raising countries and territories to a higher rank; of bestowing coats of arms, as also the enlarging, improving, and altering them. He has the power of establishing universities, and enabling them to confer academical degrees; of granting a right of holding fairs and markets, and of erecting any place into a sanctuary. He can put children who are born out of wedlock upon the footing of such as are legitimate; can confirm the contracts and stipulations of the members of the empire; and so far remit the oaths extorted from them, that they may commence an action at law against another, on account of the very thing for which the oath was administered.

The emperor, however, has no right, without the consent of the collective state of the empire, to put one of those states under the ban; to exclude a state of the empire from a seat and voice in its colleges; to interfere in the laws of the empire; to conclude treaties in affairs relating to the empire; to involve it in a war; to raise levies; or to conclude a peace in which the empire is concerned; to appoint taxes in it; to regulate the coinage; to

build forts in the empire; or to determine religious disputes.

The successor in the administration is frequently chosen by the electors during the life of the emperor, and the person so chosen is styled "king of the Romans." He is elected and crowned in the very same manner as the emperor; and though he has properly no kingdom, is actually a crowned head; is saluted with the title of majesty, and enjoys the title of "Perpetual Augmenter of the empire," and "king of Germany." He bears a spread eagle with one head in his arms, and takes precedence before all the other kings of Christendom.

Since the emperors are no longer crowned at Rome, the only meaning that is affixed to the title of king of the Romans, is that of the presumptive heir to the imperial dignity: the golden bull indeed makes no such provision for a successor during the life of the reigning prince; but this mode of election was established by an agreement entered into between the emperor and the electors for the benefit of the empire.

When the throne becomes vacant by the death of the reigning emperor, and no king of the Romans has been previously chosen, the elector Palatine, and elector of Saxony, have the title of vicars of the empire, in right of their respective offices; the one of count palatine, the other of arch-marshal

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of the empire. The emperor in his capitulation constantly engages to ratify and confirm, in the fullest manner possible, all acts performed by the vicars general, during the time of the interregnum.

The emperor may delegate his power to any prince of the empire, when he himself is not in a condition to exercise it, and an officer thus appointed is called vicar of the emperor; but the authority annexed to such a post, is much more circumscribed than that of the vicars of the empire; it being held during the pleasure of the emperor, to whom this officer is accountable for the exercise of his delegated power.

The electors have claimed, and even exercised, a right of deposing an emperor when he attempts to subvert the constitution, by breaking the capitulation, which he had sworn at his coronation to observe.

RELIGION.] The Germans became acquainted with some principles of the Christian religion toward the close of the seventh century, by means of the Irish bishop Kilian, also by Suidbert and Ewald, who were Englishmen, and Ruprecht, of Worms, who settled at Saltzburg; and in the eighth century, Winifred, of England, preaching among the Thuringians, Hessians, and Saxons, was ordained bishop of the Germans beyond the Rhine, by the name of Bonifacius; he was afterward made archbishop of Germany, when, under the specious pretence of propagating the doctrines of Christianity, he

he exerted himself with great zeal in promoting obedience to the church of Rome, and even employed the secular power against such bishops and priests as refused to submit to the Romish yoke and ceremonies of worship. Charlemagne propagated Christianity among the Saxons by fire and sword; and some time after, the Bohemians and Moravians were also brought to embrace the Christian religion.

The Reformation began in Germany about the year 1517; for the archbishop of Mentz being unable to pay the large sums the pope expected from him, procured leave of his holiness to sell his pardons and indulgences in all the great towns of Germany. Dr. Martin Luther hearing of this, protested against the proceeding, and openly disputed at Wittenberg and Leipzig against those who asserted the power of the Pope to grant pardons and indulgences, notwithstanding his being threatened with excommunication, and with being condemned as an heretic; but the elector of Saxony approving of his doctrines, he boldly propagated them in other parts of Germany, where the dukes of Brunswick and Lunenburg, Wirtemberg, Mecklenburg, Pomerania, the marquis of Brandenburg, the landgrave of Hesse, and the inhabitants of most of the Imperial cities, became his disciples, and, in 1529, protested against the conclusion of the diet at Spire, by which all innovations in religion, till the decree of a future council should be obtained, were declared unlawful;

unlawful; from this protest, as already observed, they received the name of "Protestants;" and from their confession of faith, which the following year they solemnly delivered to the diet at Augsburg, they obtained the name of "Adherers to the Augsburg Confession." They took no part in the council of Trent; but the year before, that is, in 1537, at an assembly at Smalkald, they set forth the substance of their doctrine in certain articles, in order to deliver them to the assembled bishops. Afterward refusing to recede from the opinions they had professed, the emperor Charles V. endeavoured to reduce them by force; but after a long war, which broke out in the year 1546, he granted them a toleration at Passau in 1552, which was afterward confirmed to them at Augsburg in 1555, during the recess of the diet of the empire. By this peace, all the adherents to the Augsburg confession were confirmed in their full religious liberty, till a final agreement concerning both religions should be brought about; and, in case that should not be effected, for ever. To the maintaining of this important law of the empire, the emperors and Popish powers have frequently bound themselves by new obligations; and the former, in particular, have always confirmed it by oath in their capitulation of election; and the doubts that arose upon it were removed, in the year 1648, by the treaty of Westphalia.

By virtue of this renewed and confirmed religious peace, no other religion but that of the Roman,

man, Lutheran, and Reformed, is to be tolerated in the empire; yet there are sects that adhere to neither of these three religions, and yet in some places enjoy the free exercise of their own. The determination whether a person be a member of this or that church, belongs only to that very church; and each sovereign, or lord, is bound to allow his own vassals and subjects, who are of another religion, not only the public and private exercise of theirs, but every thing belonging to it, churches, schools, spiritualities, incomes, consistories, &c. in the same manner as they stood on the first of January 1624: but in a country where there are subjects who adhere to one religion, which in that year was neither publicly nor privately observed, it lies in the sovereign's breast whether he shall suffer them to remain in the country. If he enters into a stipulation with them, and promises them a toleration, it must be maintained, not only by him, but by his successors; for the rights of such subjects must not be infringed. But if he will grant no toleration, he must allow those who, at the time of the treaty of Westphalia, were already settled in his country, five years at least; and those who afterward came to settle therein, or have made any change in their religion, at least three years. However, these regulations have in later times been repeatedly infringed.

Each protestant state may make what regulations and changes it pleases within its own jurisdiction,
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in matters relating to the churches and schools. Hence the external forms differ greatly in the protestant countries of the empire. The sovereign commonly decides all important affairs, settles and establishes, removes, promotes, cashier, or otherwise punishes such as serve either in the church or schools: he forms ecclesiastical regulations, appoints feasts and fasts, and erects colleges, which in his name superintend the other affairs of the church. Consistories are also generally appointed by the protestant states, which for the most part consist of lay and ecclesiastical counsellors; but in some places more, and in others fewer things fall under their notice. In many places also peculiar synods and a church council are held. Those that serve the church and schools are either appointed by the sovereign of the country, or the consistory, the elders of the church, or its members. These also appoint inspectors, provosts, or superintendents; and general superintendents are frequently placed over these.

The power possessed by the protestant states over their catholic subjects is the same with that which the catholic states have over their protestant subjects. In favour of those, who in the year 1624 enjoyed the public exercise of their religion, it is provided, that the catholic bishops in whose district they belong, shall retain the same spiritual jurisdiction over them as far as in that period: consequently, such as were merely tolerated out of grace
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or favour, are also wholly left, in this particular, to the supreme jurisdiction of the lord of the country; but with this limitation, that he can require nothing of them which is contrary to the principles of their church. On the other hand, no cloister situated in the territory of any protestant superior, or lord, must be converted into any other order, unless the former order be wholly extinct; and even in that case, the cloister is to be supplied only with such regulars as had a being, or were an order, prior to the religious dissensions.

In short, the protestant body has mutually agreed, that whenever for the future a Lutheran lord of a country shall turn to the reformed or Calvinist church, or obtain a country whose inhabitants are of that communion, and *vice versa*, he shall leave his subjects the free exercise of their religion, their whole form of church and school discipline, and all their other privileges. But if a church shall of itself turn to that of the lord of the country, the public exercise of religion shall be permitted the people; but at their own expence, and without prejudice to the others. The consistorial counsellor, superintendents of divinity and philosophy, are to be of the religion that prevailed in the country at the conclusion of the treaty of Westphalia.

It is necessary to subjoin, before we quit this article, that in the reign of Maximilian, the empire was divided into six circles, *viz.* Bavaria, Franconia, Swabia, Saxony, the Rhine, and Westphalia, which

which are still called the ancient circles; but in the year 1500 the number was increased to ten. This was caused by the emperor converting the dominions of the house of Austria into the circles of Austria and Burgundy, whose example was followed by the electors of Saxony and Brandenburg, in the circle of Upper Saxony; the elector Palatine and the ecclesiastical electors did the like with respect to the Upper Rhine, which increased the number to ten.

C H A P. VIII.

H U N G A R Y.

IT appears, that the ancient western inhabitants of Hungary were called Pannonians, and the northern Jazygians: but the Romans having reduced Pannonia, kept it almost four hundred years, till, in the fourth century, the Vandals drove them out of it; and held it forty years; but in 395, when they advanced toward Gaul, the Goths took possession of their settlement; but these were also in their turn obliged to resign their new possessions to the Huns, who had likewise driven them from their ancient habitations.

In the year 888, the Huns, under the name of Hungarians, made a second irruption into Pannonia, as auxiliaries to Arnulph, emperor of the West,

and Leo, emperor of the East, against the Bulgarians and Slavonians, whom they reduced. They had seven commanders; and both Germany and Italy afterward felt the terrible effects of their ferocity; but by degrees their manners became more civilized, especially toward the latter end of the tenth century, when Geyza, their prince, embraced the Christian religion, and his son Stephen, in 997, became the first king of Hungary; and annexed Transylvania as a province to Hungary: after his death he was canonized. Then followed a succession of twenty kings, natives of the country, the last of whom was Andrew III. who died in the year 1301. To these followed a succession of twelve foreign sovereigns, the last of whom, Lewis II. fell in an unsuccessful battle against the Turks. The kingdom next devolved to the house of Austria, under whom arose a most bloody intestine war, which lasted for a long time, in which the country was equally ravaged by the Turks and Austrians. In 1687, Hungary became an hereditary kingdom to the archducal house of Austria; and it was agreed at the diet in 1722, that in case of failure of male heirs, the princesses should also succeed. Accordingly the emperor Charles VI. dying in the year 1740, his eldest daughter Maria Theresa ascended the throne, and was crowned in 1741. Her majesty was consort to the late emperor Francis Stephen, whom the states of the kingdom, in 1741, also invested with the joint sovereignty.

She dying in 1780, Joseph II. emperor of Germany, her son, succeeded; he dying in 1790, his next brother, Peter Leopold, grand duke of Tuscany, became king of Hungary; but died five months after his elevation, and was succeeded by his eldest son Francis.

It has been observed by an able politician, that the Hungarians have contended with their princes about their rights and privileges, till the imperial eagle has decided the controversy by devouring both, and left them only the shadow of their ancient constitution; and that their states or diet assemble, like the late parliaments of France, for form sake, or rather to record the arbitrary decrees of the sovereign; and by signing their consent to them, take off the odium of every destructive scheme from the court, and place it on themselves; by which means their chains are now firmly riveted.

“By the constitution of Hungary the crown is still held to be elective. This point is not disputed. All that is insisted on is, that the heir of the House of Austria should be elected as often as a vacancy happens.”—*Moore's Travels*, Vol. II. 327.

At the coronation of the Hungarian kings, the people anciently assembled in a plain called Rackes, near Pest, where the bishops, the nobility, and the representatives of the several counties and cities having unanimously approved of the person proposed for their king, who was usually the next in

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succession,

succession, he was conducted to Stuhlwieffenburg, or Alba Regalis, where he was presented to the people by the palatiné, who demanded three times whether they approved of the new elected king; and they having expressed their consent, he put St. Stephen's sword into the hand of the new king, who being seated on horse-back, brandished it toward the east, west, north, and south, to shew that he would defend the country against all its enemies. He was then attended to the great church, where the archbishop of Gran holding the royal robes in his hand, asked the people if they were satisfied with the king elect, and were willing to become his subjects; and receiving an answer in the affirmative, he proceeded to perform the usual rites observed at the coronation of their kings: after which the prelates and nobility carried the arms and other relics of king Stephen I. before the new king, in a splendid procession to the palace.—The crown of Stephen is still preserved at Presburg with great veneration, and no prince is allowed to be duly crowned with any other, the Hungarians in general believing that the fate of their nation depends on their carefully preserving it, and therefore in all their calamities they have taken care to convey it to a place of safety; nor have the Turks been less solicitous to make themselves masters of it, from the opinion that the Hungarians would make no scruple of paying their allegiance to the grand seignior, could he but once cause king Stephen's crown

crown to be placed on his head. This ceremony of coronation the late emperor Joseph II. ever evaded undergoing.

The kings of Hungary are by the laws styled catholic and apostolic, on account of the zeal which Stephen I. shewed in the conversion of the Hungarians.

The arms of the kingdom are a shield longitudinally divided; the right field gules, divided by four bars argent. The left quarter is also gules, with an archiepiscopal cross argent, standing on a triple hill vert.

The states of Hungary are divided into four classes.

To the first belong the prelates, who direct all religious matters, and precede all other persons, except the governor of the kingdom, who gives place only to the archbishop of Gran. These are the archbishops of Gran and Kolocza; the former is primate of Hungary, chief secretary and chancellor legate of the papal see, and prince of the holy Roman empire. He alone crowns the king or queen, is perpetual count of the Gespanchaft, or county of Gran, creates even noblemen, and never takes an oath himself, but his official swears in his stead. Under him are the six bishops of Erlau, Nitra, Raab, Vatz, Funfkirchen, and Veszprim; to whom may also be added the Greek bishops of Buda and Muncatz, who are united to the Roman church. Next to him is the archbishop of Kolocza, with the

following suffragans: the bishop of Batz, which is however annexed to the archbishopric of Great Waradin, Csanad, Zagrab, Sirmia, Bosnia, Transylvania, and Bakow in Walachia. The bishops have a double character, and all of them, except the bishop of Batz, are perpetual counts of the counties in which they reside, and have also a seat in the diet. Beside these are ten abbots, and nine provosts.

To the second class belong the magnates, or barons, the principal of whom are the great barons of the kingdom, who also hold the chief offices: these are the palatine, who is the principal, and in many cases acts as sovereign; the court judge; the ban or viceroy of Dalmatia, Croatia, and Sclavonia; the governor of Transylvania; the treasurer; the great cup-bearer; the steward of the household; the master of the horse; the lord-chamberlain; the captain of the yeomen of the guards; and the grand marshal of the court. To these may be added, the inferior ban, or counts, and barons.

The third class are the gentry, some of whom have noble manors, and others only the privileges of nobles.

To the fourth class belong the royal free cities, which are summoned to the diet, and are not subject to the counts, but hold immediately of the king, and have a council of their own.

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The diet is summoned by writ from the sovereign every three years, to meet whenever his majesty's service or the public welfare require it. Accordingly on the day appointed, the lords spiritual and temporal personally appear in the chamber of the magistrates; but the towns and gentry send two deputies, who meet in the states-chamber. The states lay their representations before the king or queen, who also refers to them such articles of public concern as require their assent.

RELIGION and LEARNING of the HUNGARIANS.]

The Christian religion was first established in Hungary in the tenth century, when, in the year 969, or 975, Geysa, prince of the country, was baptized; and this religion made great progress under his son and successor Stephen, whose zeal gained him the title of apostle and saint.

In 1523, the Reformation began by Martin Syriacus, who first preached the doctrines of the gospel in this country, which had been before spread in Transylvania. From that time great numbers of Hungarians went to study in Germany, and at their return were considered as the disciples of Luther. Soon after the opinions of Zuinglius, in relation to the sacrament, were spread in Hungary, and a little after the sentiments of Calvin were embraced by great numbers. But from the time Hungary became subject to the house of Austria, and the Jesuits got footing in that kingdom, the

Protestants have been persecuted with great rigour, especially in the beginning of the seventeenth century. Under Ferdinand III. the Protestants were deprived of several churches, and of more under the emperor Leopold, in whose time it was enacted at the diet of Sopron or Oedenburg, that the reformed should not possess more than two churches in each palatinate. Nor could their enemies rest here, but proceeded to drive them out of all the churches that had not been expressly mentioned in the twenty-sixth article of the diet of Sopron, and accordingly above three hundred were actually taken from them. The Vandals too had six churches, and now are without so much as one place where divine worship is performed in their own language.

Mr. Keyfler observes, that six or seven thousand of the inhabitants of Schemnitz, which constitute two-thirds of the city, profess Lutheranism, and yet the magistrates are always Romans; but at Cremnitz the magistracy is shared between the two religions, though no protestant is capable of employment in the imperial mines. In Upper Hungary he says the Lutherans are very numerous, especially in the country, and yet in some places they are forcibly driven into the Romish churches like so many sheep; but at Pilsen, which is not far from Schemnitz, the Popish clergy and the Protestant inhabitants are so conformable, that the priests read
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mass in the churches belonging to the Protestants, and these in their turn sing Lutheran hymns in the Romish churches.

It is worthy of remark, that the Protestants have generally more churches allowed them in those countries that remain under the dominion of the Turks, than where they are subject to the emperor; for on paying the tribute imposed on them, every one enjoys his own religion without molestation. Though the Romanists scarcely constitute one-fourth of the inhabitants of Hungary in general, and do not pay above one-sixth part of the taxes, they are incessantly contriving to impose new grievances on the rest of their countrymen. The Protestants are not possessed of a single printing press, either in Hungary or Transylvania; beside, the importation of Bibles, and all books relating to the doctrinal points of their religion, are strictly prohibited: and before an Hungarian student is permitted to go to a foreign university, he must obtain a licence, or passport, from the imperial governor of the country.—Their schools are confined to the syntax, and no teachers of the sciences are allowed among them, except their being indulged since the year 1751, with a college at Oedenburg, and a seminary at Eperes, which were granted them by the late empress queen, as a reward of their faithful services; together with a farther enlargement of their civil and religious liberties in general.

At the head of the Romish church are two archbishops and nine bishops, nominated by the king, and confirmed by the pope. In Dalmatia, Croatia, and Slavonia, none but the Papists are qualified to hold lands. The Rascians, Russians, and Walachians, profess the religion of the Greek church, which has been tolerated since the year 1690, by the emperor Leopold and other kings. The Mennonists, or Baptists, are chiefly settled in the neighbourhood of Presburg; but the Jews are dispersed in most of the considerable towns, though under the burden of paying double taxes of all kinds.

Learning among the Romans used to be chiefly cultivated by the Jesuits, who in the universities of Tirnau, Buda, Raab, and Caschau, were the professors of divinity, philosophy, mathematics, rhetoric, and other sciences, which they also taught in several colleges: but the *patres piarum scholarum* only teach polite literature. The Benedictines, Paulines, and other orders of Monks, apply themselves after their manner to learning in their several convents. The Lutherans and Calvinists, after having laid the foundation of the sciences in the schools, go, if they can obtain a licence for that purpose, to the universities in Germany, Holland, and Switzerland: but very narrow bounds have been lately prescribed to their studies. The Christians of the Greek church also begin to shew a greater inclination to learning than formerly. The law was anciently taught only
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in private ; but at present there is a public professor appointed for it in the university of Tirnau, and even a particular college erected for that purpose at Erlau. Joseph II. late emperor of Germany, at the commencement of his reign shewed himself well disposed to grant a more general toleration throughout his dominions ; but his conduct was so capricious and unsteady, that the expectations which the world had formed of that prince, were, in the issue, entirely disappointed ; his nephew Francis, the present emperor, will, it is to be hoped, pursue a consistent and beneficial system of government.

C H A P. IX.

F R A N C E.

FRANCE was anciently inhabited by the Celtæ, on whom the Romans first conferred the name of Gauls, and Julius Cæsar reduced the country to a Roman province. In the fifth century the Burgundians, Visigoths, and Bretons, settled in several parts of Gaul. These were followed by the Franks from Germany, who under Merovic and Childeric conquered a part of Gaul, and under Clovis (or Louis) extended their dominion from the Rhine to the

the mouth of the Loire: for Clovis, who was baptized in 496, quelled the Burgundians, Visigoths, and inhabitants of Brittany.

The kingdom of the Franks was then divided into Austrasia, or the east part, and Neustria, or the west; and on the decease of Clovis, his four sons divided their father's kingdom among them.

The lands of Gaul, on being conquered by the Franks, were distributed among their officers, and these, with the clergy, formed the first great councils or parliaments. Thus the government appears to have been a mixed monarchy, in which nothing of moment was transacted without the grand council of the nation, consisting of the principal officers, who held their lands by military tenures; while the conquered Gauls were reduced to a state of servitude, and manured the lands for the Franks.

Gaul when it became the possession of northern invaders did not acquire that degree of freedom to its constitution which Britain received about the same time, from conquerors who sprung from the same common stock. The Franks appear to have lost their freedom by the early introduction of feudal tenures.

Such was the constitution of the government, till Charles Martel in 739, usurped the sovereignty. This nobleman was marshal of France, or mayor of the palace, and had long exercised the sovereign power

power in the name of Chilperic, or Childeric, a weak and indolent prince. The Saracens, who had made themselves masters of the south of France, penetrating into the heart of the kingdom, were entirely defeated by him, in consequence of which achievement he considered himself as the deliverer of Christendom: and such was his popularity, that, with the consent of the people, and even of the pope, he assumed the dominion of France; for, having a victorious army at his command, he not only deposed the king, but rendered himself an absolute prince, by depriving the nobility and clergy of their share in the government.

His son Pepin succeeded him in the throne; but restored the privileges of the nobility and clergy, on their agreeing to exclude the former race of kings. He also divided the provinces among his principal nobility, allowing them to exercise sovereign authority in their respective governments; till at length, assuming a kind of independency, they only acknowledged the king as their head: and this gave rise to the numerous principalities, and their several parliaments, every province retaining the same form of government that had been exercised in the whole; and no laws were made, or taxes raised, without the concurrence of the nobility and clergy.

Charles, the son of Pepin, known by the name of Charlemagne, or Charles the Great, conquered Italy, Germany, and part of Spain, and was crowned

crowned emperor of the Romans, by pope Leo III. in the year 800; and from him descended the race of kings, called the *Carolovinian*, or *Carlovingian* line. About eighty years after the death of Charlemagne (which happened in the year 814) the empire of Germany was separated from France, and the latter country suffered much from the invasion of the Normans.

The Carolovinian race of kings continued sovereigns of France till the reign of Louis V. when, in 987, Hugh Capet, a popular nobleman, assumed the throne, and began the Capetine line of monarchs. Crusades or expeditions to the Holy Land, for the recovery of Jerusalem from the Saracens, being preached up by order of the pope, the princes of every kingdom in Europe engaged in these, falsely called "Holy Wars," in which Christianity was to be propagated by fire and sword; and in which several hundred thousand Christians perished: but though they at length took Antioch, Jerusalem, and several other places of strength, yet those were all wrested from them in the course of two hundred years. Louis IX. (called St. Louis) with most of the nobility, were taken prisoners in Egypt, on one of these expeditions, and their ransoms were rated at an immense sum. He had two sons, Philip and Robert; from the elder, who was the third king of that name, and surnamed the Hardy, the kings of the house of Valois were descended, which line commenced in

in the person of Philip VI. A. D. 1388; they possessed the crown more than three hundred years; from the descendants of Robert the race of Bourbon princes sprang. *Davila.*

In 1285, the kingdom of Navarre was added to the crown of France, by the marriage of Philip IV. with Jane, queen of Navarre. During this reign the constitution of the government received a considerable alteration; for, the nobility and clergy refusing to grant the king the supplies he demanded, and having drawn on himself the fierce resentment of Boniface X. one of the most bold, turbulent, and assuming churchmen that ever obtained the papacy, he summoned the deputies or representatives of the commons to parliament, and constituted them a third estate, in the year 1302.

In 1344, Hubert count dauphin of Vienne transferred his dominions to the crown of France, on condition that the king's eldest son should ever after be styled Dauphin.

Edward III. king of England, laying claim to the crown of France, on account of his being descended in a direct line from Philip IV. invaded that kingdom; and in 1346, obtained a complete victory at Cressy in Picardy, and the next year took Calais. In 1356, the French were again defeated at Poitiers, by Edward the Black Prince, the eldest son of Edward III. and king John and his son Philip brought prisoners to England.

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At length the French king Charles VI. being seized with a kind of phrensy, which rendered him unfit to govern, the dukes of Burgundy and Orleans contended for the administration: and the quarrel grew to such an height that the duke of Burgundy caused the duke of Orleans to be assassinated in the streets of Paris (A. D. 1407) which laid the foundation for a civil war. And Henry V. of England, invading France, obtained a victory at Agincourt in 1415. A reconciliation having been proposed between the duke of Burgundy and the family of Orleans, a conference was held between the young duke of Orleans and the duke of Burgundy, for the purpose of accommodating their differences. A second conference was soon after held, when, the dauphin and the duke of Orleans caused the duke of Burgundy to be murdered (A. D. 1419). Upon this the queen and Philip the young duke of Burgundy joined the English, with whose assistance Henry made an almost entire conquest of France; and a parliament being held at Paris, the king of England was made regent of France, during the life of Charles VI. and declared successor to that crown: he at the same time married the princess Catharine, the French king's daughter. Henry dying, and leaving an infant son, Henry VI. he was crowned king of France at Paris, in 1431; but Charles the dauphin, afterward Charles VII. also causing himself to be proclaimed

proclaimed king, recovered all the countries that had been taken by the English.

In the year 1498, died Charles VIII. the last of the first line of the house of Valois; on which the crown descended to Louis XII, duke of Orleans, surnamed "the father of the people." He died in the year 1515, and was succeeded by Francis I. great grandson of Louis I. duke of Orleans, by his second son John earl of Angoulesme; Louis XII. being grandson to the same Louis, by his eldest son Charles, who was likewise duke of Orleans. Francis had before married Claude, who was the eldest daughter of Louis XII. and his second cousin. He was called "the great king, and the father of learning." *Mezeray*.—He came to the crown in the flower of youth, being little more than twenty years of age; his person and deportment united manly beauty to heroic dignity; he possessed superior dexterity in all the robust exercises which were fashionable in that age; he was likewise brave, generous, magnificent, courteous, and eloquent, which gained him the admiration and love both of the nobility and people; indeed, according to *Mezeray*, he had been the greatest of kings, if an high opinion of himself, founded on such rare accomplishments, had not corrupted his mind, and if the flattery of courtiers, and the fascinating snares of beauty had not deluded him into a false idea of grandeur, and, instead of invariably pursuing a course of true greatness, he had not been frequently deluded

deluded by superficial appearances and a fondness for vain-glory. His reign, which continued thirty-two years, is an important period in the history of Europe; he was the formidable competitor of the emperor Charles V. for territory, power, and renown; but was at length compelled to yield to his more crafty and successful rival. His son Henry II. succeeded him, who married Catharine, of the house of Medicis (of which family we shall give an account when treating of Italy). In his reign, Calais reverted to France, after having been possessed by the English two hundred and ten years. Henry reigned twelve years, and his three sons successively mounted the throne. Under the first, namely Francis II. the religious disputes began to break out in France; the Protestants were persecuted; and under Charles IX. these disputes occasioned two civil wars; after the conclusion of which, on the 24th of August 1572, was perpetrated the barbarous massacre of Paris, which has left an indelible stain on the French nation. Afterward Henry III. being thought to favour the Protestants, was assassinated by one Clements, a monk. His legal successor was Henry IV. king of Navarre, the first of the house of Bourbon that sat on the throne of France: but he being a Protestant, was obstinately opposed by the popish party; and, though he changed his religion in order to conciliate the attachment of his subjects, yet, having passed the edict of Nantes, for the toleration of the Protestants,

Protestants, who in France were called Hugonots, he was assassinated in 1610, by Ravallac, a monk, in the streets of Paris.

This important edict consisted of ninety-two articles: it gave to the Hugonots the free exercise of their religion, the undisturbed enjoyment of their estates, and rendered them eligible to offices of judicature and finance. Both Mezeray and Sully, who on all occasions treat the Protestants of France with asperity, although the latter was a Protestant, speak of this edict as extorted from the king.

Louis XIII. a minor of nine years of age, succeeded to the throne (A. D. 1610), Mary de Medicis, his mother, being declared regent; she continued to invade the liberties of the people, and to revive the persecutions against the Protestants, which occasioned another civil war. Cardinal Richieu was a few years after appointed prime minister: he entirely subdued the parliament of Paris, and overthrew all remains of liberty. The king, when not quite fifteen years of age, married Ann of Austria, infanta of Spain, who was only five days younger than himself; at the same time his sister, madame Elizabeth of France, was married to Philip, prince of the Asturias, eldest son of the king of Spain, and afterward the fourth king of that name. The queen of France bore no child until the year 1638, when a son was born; and three years afterward she brought another son.

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On the death of Louis XIII. in the year 1643 (the cardinal Richlieu dying about the same time), his eldest son, Louis XIV. an infant not quite five years of age, succeeded to the throne; the queen dowager being appointed regent during his minority, and cardinal Mazarine prime minister. As his reign was the longest, so it was the most splendid in the French monarchy; in it he carried the power of France to its greatest height. To his kingdom he added the provinces of Alsace and Roussillon, with a considerable part of the Netherlands, Franche Comté, or the earldom of Burgundy, and the principality of Orange. He also enlarged his dominions in America and Asia, and placed his grandson, Philip of Anjou, on the throne of Spain; while navigation and manufactures were improved throughout the kingdom. But the consummate abilities of the duke of Marlborough, both in the field and in the cabinet, effectually curbed this ambitious monarch; divested him of many conquests, exhausted his treasures, vanquished his armies, and spread want and wretchedness over his dominions; the very capital of which trembled for its safety, being actually menaced by the conqueror. Louis bore this reverse of fortune with true magnanimity, although in the season of prosperity his arrogance had been unbounded, and he had wantonly spread slaughter and desolation through rich and populous countries which his
arms

arms had subdued. In particular, on his invading the palatinate of the Rhine in 1689, he burnt and destroyed all the fine towns in that country. He also repealed the edict of Nantes, and began a severe persecution against the Protestants; who fled into England, Prussia, and other countries, where they brought their industry, their skill, and their exemplary manners.

Voltaire relates that Louis, when he determined upon this severe treatment of the Protestants, said, "My grandfather loved the Hugonots, and did not fear them; my father feared, but did not love them; as for me, I neither love nor fear them."

Louis XIV. was succeeded by his great grandson Louis XV. on the first of September 1715, who was crowned at Rheims on the 25th of October 1722. Louis XVI. the late king of France and Navarre, was born in 1754; succeeded his grandfather Louis XV. in 1774; and married, in 1770, Maria Antoniette, sister of Joseph II. then emperor of Germany, born 1755.

The reign of Louis XIV. has been celebrated as the æra which produced every thing great and noble in France. He has been held up to the world as the munificent patron of the arts, and a prince whose conceptions and plans were always dignified and grand. The true character of kings can only be justly determined by posterity, and the reputation of this celebrated monarch has not been strengthened by time. After every proper tribute of applause is

rendered him, it may be asserted, that, in general, he rather displayed a preposterous vanity than true greatness of character, which has been productive of such baneful effects, that the decline of the French monarchy may be said to have originated from the conduct of that prince. The immense sums which he expended in raising buildings, where art was made to triumph in despite of nature; his boundless ambition, which caused all Europe to combine against him; these vain-glorious and profuse pursuits exhausted the revenues and strength of the nation, whilst his bigoted policy led him to drive his protestant subjects out of his dominions, to the loss of many useful arts and manufactures, which served to strengthen and enrich other states. During the long reign of his grandson, the administration of affairs became systematically feeble and destructive; the body of the people were more oppressed, and the finances more deranged, whilst an increasing brood of rapacious harpies glutted themselves on the public spoils. The people, strongly attached to their sovereign, bore their oppressions with a submissive spirit, secretly execrating the ministers, but pitying their abused sovereign.

The writings of a Montesquieu first taught an enslaved people to reason upon the principles of government and natural rights. Those writings alike exposed the tyranny of churchmen over the consciences, or of kings or their minions over the lives and fortunes of mankind. Voltaire and Rousseau afterward

afterward directed the force of their eloquent pens on the same objects ; to them lately succeeded Raynal, though the last, perhaps not the least efficacious, in this ennobling cause. All that speculative reasoning could effect against power and habits was effected by these elevated minds ; notwithstanding which, it remained for a young, a weak, and a deluded prince, to perpetrate the act of political self-flaughter.

A great statesman is known by the comprehensive and extensive views on which his conduct is formed ; where there is no true energy of mind, present advantages will be seized, regardless of remote consequences. The history of the world furnishes innumerable instances of the latter class of politicians, whilst the former are rare indeed !

France, stimulated by revenge against a rival nation, whose superiority had been fatally felt in a wasteful war, and hoping to procure an extensive and lucrative commerce to be wrested from that very rival, took a decided part in the dispute between Great Britain and her American colonies, very soon after the accession of Louis XVI. All the mass of mischief impending on a despotic government, by such a course of conduct, was rendered invisible by the flattering objects which were held out to view ; these received every advantage from the artful representations, the unremitting assiduities, the cool circumspective head, and penetrating

netrating understanding of the plenipotentiary from the new states of America, who rendered subservient to his purposes that cabinet which had long been distinguished for overreaching every power in Europe in the subtilties of negotiation. When, in the paroxysm of their admiration of this hoary-headed statesman, the Parisians struck a medal to commemorate their alliance with America, they inscribed it with a motto, the full and appropriated sense of which they then knew not in the most distant idea: *Eripuit cælo fulmen, tyrannoque sceptrum.*

In consequence of this alliance, it became fashionable in France (where every thing was governed by fashion) to admire that spirit of liberty which had led the British colonies to emancipate themselves from the shackles of the mother country; whilst the French troops, who were sent to that continent as allies of these free protestant states, were every where witnesses of the benefits resulting from a constitution founded in freedom. The contest at an end, and the military returned home, the misunderstandings and contentions which, for several years, had subsisted between the king and his parliaments, were not likely to abate by the sentiments which had now spread through the nation. The distressed state of the finances, made it necessary for the king to assemble the *Notables*, consisting of a selection from the three estates of the kingdom, the nobility, the clergy, and the
8 commonalty;

commonalty; a measure which had very rarely been adopted by the kings of France, and never proved conducive to their designs. This meeting produced strong remonstrances against grievances, without any effectual offers of relieving the exigencies of government. Soon after the breaking up of this assembly, the nation in general became clamorous for the establishment of a *tiers-etat*, or third estate, composed of delegates from each district throughout the kingdom.

We have already seen that such an assembly had been called by Philip IV. and a few instances more occur of the kings of France resorting to that expedient; the last instance of which was in the year 1614, two years before cardinal Richlieu came into the ministry, whose great but destructive talents extinguished every remaining spark of liberty in the French government. On that occasion, the spiritual house, or chamber, consisted of 140 members, among whom were 5 cardinals, 7 archbishops, and 47 bishops; the chamber of the nobility consisted of 132 persons, and that of the third estate of 182 deputies, all of whom were either officers of justice, or concerned in the revenue. It is evident that the true interests of the people at large were not likely to be promoted in an assembly so composed. The cry of the nation, therefore, was not for a repetition of such a mockery of representation, but for a general depu-

tation from the provinces and principal towns in the kingdom, which should give to the people at large a substantial weight in the constitution, by rendering their concurrence necessary to the framing of laws, and their authority dreadful to corrupt and profligate ministers. Great had been the sufferings, and, hitherto, submissive the behaviour, of the nation, oppressed by a weight of taxes, levied in the most rigorous manner, and so scandalously misapplied that they were very far from rendering the public revenue adequate to the expenditure; bowing down the neck to a haughty nobility, who were themselves exempt from those contributions. At length the feelings of men prevailed over the habits of patient acquiescence.

The king of France, rendered unpopular rather through the misconduct of the queen consort, and her favourites, than by any overt act of his own (on whom was entailed all the accumulating mischiefs which had originated in the misrule of the two last reigns) in vain attempted to suppress this rising spirit by a military force: the troops in general refused to act. The most ardent and active spirit of liberty was every where spread. Neither the bulwarks of kingly authority, nor the mounds of the nobility and clergy were able to repel the mighty torrent: it bore down all before it with an impetuosity irresistible. At length, the Grand Monarque, as Frenchmen had been fond of styling their

their king, after having retired to Versailles, and there entrenched himself with a few adherents, deprived of power, and trembling for his life, as the best means to secure the latter, determined to make a surrender of the former: he therefore quitted his retreat, and repaired to the national assembly (the three orders of the states having now adopted that denomination) imploring their protection, and submitting implicitly to their regulations.

Here we must conclude our sketch.—The events which have happened in France during the last five years have astonished mankind: they have baffled the speculations of the wisest, frustrated the glowing expectations of rational patriotism, shocked the feelings of humanity; spread confusion over that delightful country; introduced uproar and savage ferocity of manners into the legislative assembly of the people, where calm reasoning, sage and deliberate counsels, practical knowledge, and practical principles of politics, have all been overthrown by the furious and unbounded turbulence of the capricious and enthusiastic multitude; led on to these excesses by a junto of men who act under the influence of passions which rage to madness, and who never cease exclaiming, “be sure shed blood enough.” Not a few of these, under the mask of furious zeal, conceal the most ambitious and rapacious designs. At such scenes the Historian’s powers become benumbed; for who can paint or describe

describe a chaos? Humanity turns pale, and the detester of tyranny pines in the deepest anguish of spirit. In fine, the recent transactions in this kingdom prove, that philosophical enthusiasm is as operative as religious enthusiasm, and productive of much the same effects.

C H A P. X.

S P A I N.

THE Aborigines of this country, as far as history or tradition makes us acquainted with them, were the *Celtæ* and *Iberians*, who became blended in the common name of Celtiberians. In very early times, the Phœnicians resorted to the western and southern coasts of Spain for the purpose of commerce, and particularly on account of the rich mines which the country contained. The Carthaginians (sprung from the same origin) afterward subdued the country, and held it for a considerable time, against all the efforts of the Romans to dispossess them of so fine a province, but at length they were compelled to yield it to their inflexible rival. When the Roman empire sunk into imbecility, the northern nations passed the Pyrenees, toward the beginning of the fifth century; the Swabians, Alans, and Vandals then overran Spain; but

but the Visigoths, commanded by their king Atolphus or Athulfus, gained the ascendancy. A race of Gothic kings succeeded during three centuries; until, in the year 711, Vitizza died, whose reign had been distinguished by the dissoluteness of the clergy, which he openly countenanced, and for the opposition which he shewed to the authority of the pope: he was succeeded by Roderick, who maintained a very fierce contest with the Saracens, called also Arabians, and in after times Moors, who having rapidly subdued Africa, then crossed the Mediterranean in vast numbers, for the purpose of conquering Spain. In 714, Roderick was slain in one of the most bloody battles which history relates, in which the invaders were victorious, and the Visigoths, under a prince named Pelagius, withdrew into the northern parts of the kingdom, and maintained their ground in the provinces of Galicia, Leon, Biscay, Asturia, Nevarre, Arragon, Catalonia, and Old Castile: here they gradually formed themselves into a number of petty states, and amidst private animosities maintained a desultory war with the Saracens, whose strength became no less impaired by intestine divisions, soon after they had established themselves in the southern parts of the kingdom. These latter possessed the richest provinces of Spain, until about the middle of the thirteenth century, when they retained no other territories than the kingdoms or provinces of Granada, Mercia, and Valencia. In the 1463, the two latter

latter of these provinces were almost entirely wrested from them, together with the peninsula of Gibraltar, which was conquered by Henry of Castile.

At length, by a concurrence of circumstances favourable to the Gothic race, who now were known by the name of Spaniards, an end was put to the disunion which had so long prevailed among the northern kingdoms, and such a degree of strength was acquired by the several states becoming united under one king, that the Moors were no longer able to maintain their ground in Spain. Ferdinand V. by marrying Isabella, united the two monarchies of Castile and Arragon, and caused, at different times, all the other kingdoms of Spain to centre in one family. This æra in the Spanish history commenced in the year 1479. The Moors at that time were circumscribed within the limits of the kingdom of Granada, which having become the asylum of all those of their race who had been driven out of the other kingdoms, was amazingly populous: although one of the smallest provinces into which Spain was divided, it is said to have contained at that time three millions of inhabitants, who were eminent for their industry, their ingenuity, for the high cultivation which they bestowed on their lands, the flourishing state of their manufactures, and their extensive commerce with the ports of the Mediterranean. Ferdinand was a prince endowed with great political sagacity, and entertained very comprehensive views; he was

was crafty in the cabinet, and enterprising in the field; his ambition was only equalled by his bigotry: his thirst of dominion was insatiable, but he disdained to reign over any subjects but such as professed the Catholic faith, to secure which, that dreadful engine of ignorance and tyranny, the inquisition, was instituted by him. Ferdinand, thus a slave to ambition and superstition, breathed nothing but destruction against the Moors, whose public virtues and useful talents were held in no estimation, whilst their infidelity could only be atoned for by their extirpation. It would have been to no purpose for this devoted people to have pleaded that their ancestors, when they possessed the kingdom, tolerated the Christians in their worship, upon each individual paying a certain sum of money, and that the vanquished were not then driven to the dreadful alternative of renouncing the profession of their faith, or losing their lives.

The Moors so well defended their territories against the force and abilities of the Spaniards, that ten years were employed in the conquest of Granada; when it was at length effected, such of the Moors as remained in the kingdom, and refused to profess Christianity, by receiving baptism, were put to death; but vast numbers preserved both their principles and their lives by passing over into Africa impressed with the bitterest resentment against the cruelty of their persecutors, which they transmitted

mitted unimpaired to their posterity, and which is inherited to the present day.

The conduct of Ferdinand in this extirpation, though abhorrent to every principle of humanity, was so agreeable to the views of Sixtus IV. who then filled the papal chair, that in consequence of this service, and the no less important one of establishing the inquisition, his holiness conferred on his apostolic son the title of "The Catholic," which was afterward made hereditary to the kings of Spain.

Whilst the Spanish monarch was thus engaged, his queen Isabella, who possessed the milder virtues which adorn human nature, and which essentially benefit mankind without attracting their wonder or admiration, was successfully applied to by Columbus to patronize an attempt to discover another hemisphere; an event, which in its consequences has effected a greater change in the manners, the interests, and the politics of Europe, than any other, if we except the power of the papacy. [A particular account of Columbus and his discoveries will be given in a future Volume].

Spain, by being thus brought under one sovereign, by being freed from jarring internal interests, and by acquiring the wealth of the new world, all which important transactions took place within the compass of thirty years, was supposed to have acquired a degree of consequence and power beyond any other kingdom of Europe. The queen died
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in 1504, and the king her husband deceased in 1516, after having annexed the kingdoms of Naples and Navarre to his Spanish sovereignty; he likewise subdued Oran, on the coast of Africa. His daughter Joanna married Philip of Austria, from whom descended Charles, who became the greatest prince in Europe, for in him the Austrian dominions were united to the possessions held by Ferdinand and Isabella; and on the death of the emperor Maximilian, his grandfather, Charles became a candidate for the empire, as did likewise Francis I. of France; the former of whom procured a majority of suffrages. His success occasioned a long war between those two potent and able sovereigns, in which at length Charles V. prevailed, by defeating and taking prisoner his rival, at the famous battle of Pavia. Charles, who was at once emperor of Germany, king of Spain and Naples, held very valuable territories in the north-western parts of Italy, and was sovereign of the whole Low Countries, as well those which are now called the Seven United Provinces, as the present Austrian Netherlands, gained a further enlargement of his dominions by the conquest of Mexico, and the possession of Peru, the latter of which was procured to him by Francisco Pizarro. "Even the bounds of the globe," says Mr. Hume, "seemed to be enlarged, that he might possess the whole treasure, as yet entire and unrisht, of the new world." These possessions served only to render him impatient of acquiring

acquiring univerfal monarchy. He married his fon Philip to the princefs Mary, daughter of Henry VIII. of England, and directed his attention to the eftablifhment of a maritime power. As he was born in Flanders, he fhewed great partiality to his Flemifh fubjects, although he would not tolerate any political or religious opinions among them which clafhed with his own, whilft the kingdom of Spain enjoyed the leaft of his attention, although the chief fource of his greatness. At length, after having reigned over that kingdom for thirty-nine years, this mighty monarch, whose life had been one continued fcene of ardent purfuits, at length became difgusted with the pomp of power, and the projects of ambition, and refigning the empire to his brother Ferdinand, and his hereditary dominions to his fon Philip, retired to the monastery of St. Jufto in the province of Eftremadura, where he lived in a determined ignorance of all tranfactions which paffed in the world; employing his time in perufing the controverfies which had then been published in divinity, which difputes, whilft poffeffed of power, he had been accuftomed to confider only in a political view. He likewise amused himfelf in fome of the moft curious branches of the mechanical arts, for which he had ever poffeffed a tafte, and diftinguifhed himfelf by encouraging. Having particularly directed his attention to the conftruction of clocks and watches, he is faid to have remarked
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how impracticable the object of his pursuit during his government had been; since, as he could not frame two machines which would go exactly alike, he ought not to have expected to make all mankind concur in the same belief and opinion. He survived his retreat only two years.

When Charles V. resigned his dominions to his son Philip II. anxious that he should pursue the same plans of conduct and principles of policy, he put into his hands all the political observations which he had written down during his long reign, and which formed a system of the art of government both in peace and war. Although Philip treated his father with great disrespect after he had abdicated the crown, yet he highly valued and carefully studied this his political testament, which being the result of long experience, and dictated by great abilities, might be thought an inestimable gift; but the event has proved that the maxims adopted and principles laid down were in their tendency destructive of the true interests of Spain, whose power has been gradually weakened and wealth exhausted by the system of aggrandizement therein recommended, and pursued during the two succeeding reigns. The Spaniards, even to this time, retain the memory of this fact, on which they have founded a proverbial expression, that "in all great emergencies, their ministers are wont to consult the spirit of Charles V."

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Philip

Philip II. accustomed to rule with a despotic sway, beheld with great displeasure the principles of the reformation spreading among his subjects in the seventeen provinces of the Netherlands, whilst the power of the clergy, the ignorance and superstition of the people; but, above all, the vigilance and severities of the inquisition, effectually excluded them from Spain. Though his father had entertained a partiality to his Flemish subjects, the attachments of Philip were wholly Spanish. The first object of his reign was to enlarge his dominions on the side of France; but the death of his consort, queen Mary of England, which happened in 1556, greatly disconcerted the ambitious schemes which he had formed. By this event he lost all his power in England, as well as an useful ally against France. Determined on rooting out Protestantism in the Netherlands he sat on foot a furious persecution, which causing his subjects to revolt, he sent the duke of Alva to reduce them to obedience. This man was equally distinguished for his great military talents, and the obdurate cruelty of his heart, which rendered him the fittest agent for carrying into execution the extirpating policy of the church of Rome. By nature prompt to wade in blood, and by superstition taught to consider barbarity as meritorious, he consigned with a pitiless apathy very many thousands to the hands of the executioner, whilst in the field his sword was ever reeking with the

the blood of Protestants. The Flemings rendered desperate by every species of secret fraud and open violence, which their enemies had practised against them, being assisted by Elizabeth of England, and by France, defended themselves with unconquerable fortitude. Philip, impatient of this long protracted war, so disgraceful to him who could boast the best troops and most able generals in the world, resolved by one stupendous effort to subdue the spirit of revolt, and chastise the powers which had abetted it. He fitted out, in the year 1588, the most formidable fleet that had ever sailed upon the ocean; and to strengthen this arm of flesh with the energy of religion, the Pope (Sixtus V.) bestowed on it his benediction, and styled it, "the invincible Armada." Three years had been spent in preparing this armament. On board of the fleet a large body of troops embarked, which was destined to make a descent on England. It consisted of 130 ships, most of which, from their large size, were unwieldy; nor was the skill of the Spaniards in maritime affairs equal to the navigation of such a fleet. No sooner had the armada entered the narrow seas, than it was beset with violent tempests; whilst the whole naval force of England, then composed of light quick-sailing ships, was drawn together to oppose the attack. Lord Effingham had the chief command, and Sir Francis Drake, who had made a voyage round the world, was vice-admiral, and performed signal services. The su-

perior seamanship of the English was very successfully displayed in this important contest, in which great advantages were gained by a number of fire-ships, which were first brought into use upon this occasion. Such were the consequences, both from the elementary war and the attacks of their enemies, which the Spaniards sustained, that in the course of a month from their sailing from Corunna, no more than 53 ships had escaped destruction, and about 20,000 persons perished in the expedition.

Alva, unable to subdue the revolted Flemings, had been recalled to Spain, and the command given to the prince of Parma; the former was employed by his master, a few years after, in the conquest of Portugal, which he effected in a very short time; and that kingdom remained annexed to the crown of Spain for about sixty years. Philip died in the year 1598, having reigned forty-three years. No other prince ever caused such a deluge of Protestant blood to be poured forth, but in him a zeal for the religion of Rome supplied the place of every virtuous principle; his ingratitude to his father, who resigned to him dominions far superior to what any other potentate possessed, discovered uncommon turpitude of heart; but the delusions of superstition were effectual to the very last, in rendering his conscience incapable of receiving any impression from his crimes. He was succeeded by his son Philip III. who reigned for upward of twenty-two years,

years, without the ambition or the crimes of his father. He transmitted the kingdom to his son Philip IV. in whose reign the duke of Braganza recovered to Portugal its independence. A treaty of peace was likewise entered into with the Dutch, by which the king of Spain acknowledged the seven United Provinces to be free states. In 1655, the Spaniards lost the island of Jamaica, which they had not rendered of much value; the English, who took it during the protectorate of Cromwell, soon rendered it a very valuable possession. The king married his daughter, the infanta Maria Theresa, to Louis XIV. of France, A. D. 1660. In 1665 Philip IV. died, leaving for his successor an infant son only four years of age, during whose minority the queen dowager, Mary Anne of Austria, governed the kingdom, whilst she resigned herself to the government of her confessor, a Jesuit, and by birth a German, who was named Nitard, whom she caused to be appointed inquisitor-general. The king, when eighteen years of age, married a daughter of Philip duke of Orleans, who by her mother was grand-daughter to Charles I. of England; but this marriage producing no issue, on the death of Charles II. which happened in the year 1700, the succession to the crown of Spain was contested between Philip duke of Anjou, second son of the Dauphin, and grand-son to Louis XIV. by Maria Theresa of Spain, whom the deceased

king had in his will named for his immediate successor, and the archduke Charles of Austria, brother to the emperor Joseph. On this occasion, the jealousy which prevailed of the increasing power of the French monarchy, occasioned a grand alliance to be formed between the maritime powers and the house of Austria, to prevent the duke of Anjou from obtaining the crown of Spain, and to place that diadem on the head of the archduke Charles. This occasioned a long and destructive war, but the unexpected death of the emperor Joseph, which happened in the year 1711, when he was in the thirty-third year of his age, entirely changed the political state of Europe; and Charles, who had assumed the title of king of Spain, and entered Madrid in triumph, in consequence of the wonderful successes of the earl of Peterborough, succeeding his brother in the empire, that idea of maintaining the balance of power in Europe, which had procured the archduke such powerful support against the pretensions of Philip, now pointed out the bad policy of suffering the empire and the kingdom of Spain to be once more held by the same sovereign. This, together with the reverse of fortune which had happened to Charles, by the defeat at Almanza, brought about the peace of Utrecht, which confirmed the crown of Spain to Philip, but stripped it of all those valuable appendages which had for many years been annexed to that

that monarchy. To prevent, as much as possible, the danger apprehended from two kingdoms being possessed by one prince of the house of Bourbon, Philip solemnly renounced his right to the crown of France, in case the succession should happen to devolve on him; and his brothers, the dukes of Berry and Orleans, on their part renounced all claim to the crown of Spain; but as there has not been wanting lineal descendants to succeed to the sovereignty of each kingdom, the collateral branches have not had occasion to make known to the world how far they consider themselves as bound by these solemn acts to deprive themselves of their natural rights, which acts might otherwise have been found weak restraints upon their ambition; for a like renunciation had been made by Louis XIV. when he married Maria Theresa of Spain, the infanta at the same time renounced all right to her father's dominions; and to render these acts the more solemn, they were registered in the parliament of Paris; but when the claims of his grandson to the crown became so justly founded, he made no scruple to treat such obligations with contempt.

Many important conquests were made by the navy of Great Britain in the Mediterranean, during the war for the succession; and at the peace the compensation for the vast expence which had been incurred (for the Dutch rendered a very inadequate

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assistance,

assistance, and therefore acquired nothing) was the cession to the crown of Great-Britain of the town and fortress of Gibraltar, and the island of Minorca. By the treaty of Utrecht, the Netherlands passed to the house of Austria, several valuable possessions in Italy fell to the same monarch, and others to the duke of Savoy, who then obtained the title of king of Sicily; but that island being afterward exchanged for Sardinia, the title underwent a like change.

By this war for the succession, the strength and resources of Spain were greatly exhausted. The provinces of Valencia, Catalonia, and Arragon, which had adhered to the interests of Charles, severely felt the resentment of Philip, when he became established on the throne; all the remains of liberty which those people had enjoyed ever since the times of the Gothic kings were abolished, and the sovereign assumed an absolute power over the lives and fortunes of all his subjects.

Cardinal Alberoni, an Italian, who became minister to Philip V. soon after he married his second wife, the princess Elizabeth, daughter of the duke of Parma, in 1714, was formed for enterprize and intrigue: he laboured indefatigably to restore the kingdom to something of its former consequence; by his steady attention and superior talents, the Spanish navy was greatly augmented and rendered respectable. The designs of this statesman were
so

so bold and so extensive, that for a short time they seemed likely to effect mighty changes in the political system of Europe; but all these ideal projects were at once disconcerted by the spirited conduct of the British court, in sending a fleet of ships into the Mediterranean, which, without any previous declaration of war, attacked the whole naval force of Spain, near the island of Sicily (August 1718), took or destroyed the greatest part of their ships, procured the dismissal of the turbulent minister, and at the same time formed the quadruple alliance, between the powers of Great Britain, France, and Holland, in conjunction with the Emperor.

In 1739 great misunderstandings arose between the courts of London and Madrid, in respect to the rights which the subjects of the former possessed to cut logwood on the Spanish main, and from the conduct of the *guarda-costas* of the latter in the West Indies, in seizing upon and confiscating British merchant-ships there. These disputes gave rise to a war, the principal events of which were the taking of Porto Bello by admiral Vernon, and the expedition round the world under commodore Anson, during which a rich Manilla ship was captured. Philip V. died in 1746, and was succeeded by Ferdinand VI. his son by his first queen, who reigned thirteen years, and dying without issue, was succeeded by his half-brother Charles III. then king of the two Sicilies, who was born

born 20th January 1716: he died the oldest crowned head in Europe, in 1788, and was succeeded by his eldest son, the king of Naples, who is now Charles IV. The merit of the reign of Charles III. has rather consisted in some useful internal regulations for the improvement of the kingdom, than for the system of foreign politics which was pursued. The king ever shewed himself disposed to act in conformity to the views of the court of Versailles, although his mother, being a princess of the house of Farnese, and attached to the Italians, might be supposed to have other political views; and she lived to the year 1766. One of the most injudicious and destructive measures which mark this reign was, embroiling the kingdom with Great Britain, at a time when she had ruined the navy of France, whose possessions in both the Indies she had conquered, annihilated her power on the American continent, and brought her to a state of bankruptcy at home. During the short time that Spain maintained this precipitate, rash, and ruinous war, the Havannah was lost, Manilla captured, the *Hermione*, a very rich register ship, taken, and the precious metals poured forth from the new world exposed to the utmost hazard. The mistaken politics which were adopted by the British cabinet, at the time when the peace which followed was negotiating, caused the Havannah to be restored to Spain, which should have been held as a cautionary

tionary town, and a pledge of future peace on the part of that kingdom; but this security given up, the court of Madrid again became hostile, when Great Britain was engaged in a contest with her American colonies. But still the views of Spain were frustrated, her enemy appeared with dignity in the unequal contest, whilst she lavished immense sums and sacrificed innumerable lives by ineffectual attempts to recover Gibraltar; and the coasts of that kingdom witnessed the defeat of a powerful fleet, commanded by Don Juan de Langara, with the additional mortification of having their admiral carried a prisoner into the very fortress which they had attempted to blockade. To compensate for these mortifying strokes, the only advantages which Spain gained by the war were the capture of a rich fleet of outward bound English ships, the recovery of the island of Minorca, and the possession of an useless territory on the northern continent of America. The many formidable yet fruitless attacks which have been made upon Algiers, must likewise be considered as disgraceful both to the councils and the arms of Spain.

The titles of the king of Spain run thus:
Charles IV. by the grace of God king of *Castile,*
Leon, Arragon, the Two Sicilies, Jerusalem, Navarre,
Granada,

Granada, Toledo, Valencia, Galicia, Majorca, Minorca, Seville, Cerdana, Cordova, Corsica, Murcia, Jaen, the Algarves, of Algezira, Gibraltar, the Canary Islands, the East and West Indies, the Islands and Continent of the Ocean; arch-duke of Austria; duke of Burgundy, Brabant, and Milan, of Hapsburg, Flanders, Tirol, and Barcelona; lord of Biscay and Molina, &c. He also enjoys the title of *Most Catholic king*, and since the year 1308 the hereditary prince is styled prince of the *Asturias*. The other royal children are called *infantas*.

CONSTITUTION.] Spain, from the Gothic times to that of Pelagius (A. D. 718), was an elective kingdom; and for two centuries afterward the throne was filled by the suffrages of the states, who, however, in no instance departed from the royal family. At present the crown of course devolves, without any form or ceremony, to the nearest in blood, and females are capable of inheriting; but it is only on the failure of the male line.

The ancient *Spanish cortes* resembled the English parliament, it consisting of the clergy, the ancient nobility, and the deputies of towns; and the legislative authority was so blended in that of the king and the states, that no laws could be made, repealed, or suspended, nor any money raised upon the subjects, but with their common consent. But now this cortes is laid aside, Spain is no longer a mixed monarchy, but entirely absolute; the whole government

government being in the hands of the king, his ministers, and the councils, which are always at his devotion.

The kingdom of Spain is computed to contain about seven millions and a half of inhabitants; but it would support more than twice that number was it properly cultivated. In the time of the Goths and Moors, it is reported to have contained between twenty and thirty millions of people, and might yet be very powerful, if it had no possessions in America; but now it is thinly inhabited. The causes assigned for this are, first, the expulsion of the Moors; for when Ferdinand the Pious took Seville from them, in 1248, the several districts of this kingdom contained one hundred thousand populous towns and villages; and when Ferdinand the Catholic reduced the kingdom of Granada, it consisted of fifty fortified towns, beside an infinite number of smaller places, the greater part of which were afterward demolished. Another grand cause of the want of inhabitants is the decay of arts and manufactures, which formerly flourished here, and the heavy taxes by which the people are oppressed. But perhaps the convents may be considered as the greatest enemies to the populousness of the country, for by those institutions no less than two hundred thousand persons are restrained from propagating their species: for if a titled family has more than one or two sons, the eldest must unquestionably

questionably be a gentleman, and all the rest monks. The way of living among the Spaniards, particularly in their eating and drinking, also contributes to render them unfruitful; for in the use of spices, particularly of pepper, they know no bounds. Their wines are also strong and inflammatory; and yet, after a meal, they add to these a very fiery sort of brandy. On the other hand, they are no less immoderate in the use of cooling foods and drinks, and the conflict between such discordant qualities must necessarily produce great disorders in the body. Leanness is here so general, that a corpulent, or even what is called a fleshy man is scarcely to be met with; and there are few, or no countries where the loss of sight is so common.

"Spain," says Mr. Gibbon (I. 59.) "flourished as a province, but has declined as a kingdom. Small as the number of inhabitants are, yet their poverty is extreme, although they not only live in a country capable of supporting many additional millions in the greatest plenty, but have prodigious sums continually poured in from America. Savala computes that, from the year 1492, when America was discovered, to 1731, above six thousand millions of pieces of eight in registered gold and silver were imported into Spain, exclusive of far greater sums unregistered, beside those received by foreign merchants from the Spanish dominions in America. It even

even appears that, one year with another, Spain receives from its American colonies above twenty-six millions of *pezos*, or pieces of eight; yet Don Geronimo Ustariz computes, that all the coined and wrought gold and silver in Spain, including that belonging to churches and private persons, scarcely amounts to one hundred millions of *piastres*."

RELIGION.] The religion of the church of Rome is practised in Spain with the greatest scrupulosity and pomp. In no country is there more praying and ceremony, and less real Christianity. The Virgin Mary is more respected and adored among the Spaniards than God himself, as appears even from their compliments: the expression of "God be with you," the usual compliment at parting, does not convey the same mark of affection as that of "the Virgin be with you," which they imagine expresses a much greater cordiality. Thus swearing by the Supreme Being is esteemed a trifle, but by the Virgin is considered as the height of impiety. The Spaniards are indeed mere slaves to the clergy, who so artfully hoodwink them, that they do not perceive the chains they wear, or, if they perceive them, bear them willingly; and, when they gail them, dare not so much as vent a sigh after freedom. Under any disappointment, either in views of avarice or ambition, the clergy have their dreadful inquisition at hand, which seizes

both on honour and life; so that persons of the most unspotted innocence esteem it a particular favour to come off only with the loss of their fortunes; but the power of this tribunal is now much reduced by the interposition of the late and present kings of Spain.

We have already observed, that this court of inquisition was first introduced in 1478, by king Ferdinand the Catholic. It owed its origin to the suggestions of John de Torquemada, a Dominican, who was the first inquisitor. At Madrid it consists of an inquisitor-general and six counsellors, one of whom is always a Dominican, two judges, one fiscal, and several other officers and assistants. The number of the families who are dispersed all over Spain, as spies and informers, are computed at about twenty thousand. Under this supreme court are others in the principal cities in the kingdom, and even in the Canary Islands, Mexico, Carthagena, and Lima. But Mr. Clarke observes, that the power of this tribunal is now declining very visibly, and seems hastening to its fall; for the late king of Spain took a bolder step to humble the inquisition than any of the Philips or Charleses who went before him. The inquisitor-general having thought proper to publish a liturgy which he had licenced without consulting his majesty, the king, with a very proper spirit, put the inquisitor under an arrest, and immediately sent him guarded

guarded with a file of grenadiers into exile; at a convent far distant from Madrid. So determined and resolute a measure as this alarmed the whole body of the clergy; they moved heaven and earth to obtain the inquisitor's recall; but for some time the king remained inexorable. The common people were now taught by the priests to say, that his catholic majesty was no good catholic in his heart. At length, however, the king restored the inquisitor to his liberty; but in such a manner, as gave that prelate no reason to triumph; for at the time of releasing him, the king published a very spirited edict, which was dated on the twenty-seventh of November, 1761, by which he greatly limited his power.

Amidst the great decrease of the inhabitants in Spain, the body of the clergy have suffered no diminution; but has rather been gradually increasing, infomuch that Don Geronimo Ustariz computes the number of ecclesiastics and their servants at two hundred and fifty thousand. The king nominates all bishops and archbishops, who are afterward confirmed by the pope. In 1753, an agreement was entered into between the king and the pope, wherein the latter ceded to the former the nomination to all small benefices; which has not only considerably strengthened the king's power over the clergy, but also retains those vast sums of money in the country, which used to be expended in journies to Rome for the purpose of soliciting

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benefices. The king can also tax the ecclesiastical possessions according to his pleasure. However, the power of the pope and his nuncio is still very extensive here, though no bull can be published without a written permission from the king.

C H A P. XI.

P O R T U G A L.

PORTUGAL passed from the Phoenicians and Carthaginians into the hands of the Romans 250 years before Christ, and the emperor Augustus made it a Roman province. Toward the beginning of the fifth century the Alans, and afterward the Swabians and the Visigoths, successively made themselves masters of this country. In the eighth century it was over-run by the Moors and Saracens, but was gradually wrested from them by the Christians. Henry duke of Burgundy, distinguishing himself by his eminent services against the Moors, Alphonso VI. king of Castile, gave him his daughter Theresa in marriage, created him earl of Portugal, and in 1110 left him that kingdom. Alphonso Henriques, his son and successor, obtaining a signal victory, in 1136, over the Moors, was created king by the people; and in 1181, at an assembly of the states, the succession of the

the crown was settled. Alphonso III. added Algarve to the crown of Portugal. In 1383 the legitimate male line of this family becoming extinct in the person of Ferdinand, John I. his natural son, was, two years after, admitted to the crown, and in his reign the Portuguese made settlements in Africa, and discovered the islands of Azores. In 1482 his great grandson John II. received the Jews, who had been expelled from Spain, and gave great encouragement to navigation and discoveries. Afterward, in the reign of king Emanuel, Vasco de Gama discovered a passage to the East-Indies by doubling the Cape of Good Hope. In 1500 Brazil was discovered by Don Pedro Alvarez, and the Portuguese made most valuable discoveries in the East-Indies, where they soon erected forts, subdued the neighbouring inhabitants, and at the same time carried on a sanguinary war in Africa. The power of Portugal was then at its height; and in 1580, on the decease of Henry the Cardinal, the male line of the royal family became extinct, and in the succeeding year the kingdom was subdued by Spain. The Portuguese now lost most of the advantages they had obtained under their own monarchs; their possessions in the East-Indies, in Brazil, and on the coast of Africa, were neglected, and many of them wrested from them by the new republic of Holland, and by the other maritime powers, while at home the Portuguese were much oppressed; but in 1640 they

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shook off the Spanish yoke, by electing John duke of Braganza for their king. This prince, who assumed the title of John IV. drove the Dutch out of Brazil, and from him all the succeeding kings of Portugal have been descended. Alphonso VI. his son, was dethroned by his brother Peter, who in 1668 concluded a treaty with Spain, by which Portugal was declared an independent kingdom. This was brought about by the mediation of Charles II. of Great Britain, who had married the Infanta Catherine, sister to Alphonso and Peter. In 1706 John V. succeeded to the throne on the death of his father. In 1729 a double marriage took place between the courts of Spain and Portugal, a prince of each court marrying a princess of the other court; but these alliances have not been effectual to cement a lasting friendship between the two kingdoms. John V. dying, was succeeded by his son Don Joseph, who had married the infanta of Spain. A variety of misfortunes visited the kingdom during this reign: at Lisbon an earthquake and conflagration in 1755, and the king very narrowly escaped assassination in 1758, from a powerful conspiracy formed against him, in consequence of which the noblest blood in Portugal was poured out on the scaffold in torrents.

In 1762 the united force of France and Spain threatened to over-run this devoted kingdom, but the torrent was averted by the powerful arm of Great Britain.

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In February 1777 Joseph deceased, and his daughter Mary Frances Isabella, princess of Brazil, succeeded to the crown. She was born December 1734, and in 1760 married her uncle Don Pedro, her father's brother; the pope's dispensation having removed the impediment arising from consanguinity. The eldest son by this marriage, the prince of Beira, in 1776, when fifteen years of age, married his mother's youngest sister, the princess Maria Benedicta, who was then thirty-one years old; but from this incongruous marriage, equally repugnant to nature and to religion, no issue has been produced. The queen of Portugal, not long since, sunk into a state of insanity, from which she is not likely ever to recover.

On the accession of Joseph to the throne, in 1750, the marquis de Pombal was appointed prime minister. Under the name of Carvalho he had been employed in an inferior department of the state, during the latter part of the last reign; but now, such was the confidence reposed in this favourite, that the whole management of public affairs was implicitly entrusted to him. His conduct, as soon as he became possessed of power, was apparently patriotic, but really influenced by narrow and selfish motives. He began by establishing manufactures of various kinds: he enacted, that one third of the vineyards should be converted into corn-fields, to feed the natives with native bread, instead of importing corn from foreign markets:

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he made use of every means to reduce the enormous wealth of the clergy, which had arisen to such an height as to be supposed equal to that of the crown; he laid the power of the inquisition under certain restrictions, and made its proceedings subject to the control of the civil jurisdiction, and its sentences were required to be ratified by the same authority before they could be carried into execution; whilst his antipathy to the Jesuits caused that order to be expelled the kingdom. Such spirited proceedings could not fail to create many malecontents: yet if measures so salutary had been pursued on a truly patriotic principle, the greatest advantages must have been derived in a course of years; but no such consequences arose during the six and twenty years that this minister had the absolute control of public affairs. The great object with him was, not so much to reform abuses, as to direct them into a new channel: manufactures indeed were established, but founded on the avaricious views of the minister, under whom the nominal proprietors acted as agents. -After having lessened the growth of vines, he made the wine produced in the kingdom subject to an unjust and rapacious monopoly; and when France and Spain declared war against Portugal in 1762, the national strength of the kingdom was quite inadequate to its defence: the army was undisciplined, unofficered, and without clothing or arms. The spirited support given by Great Britain to this country

country indeed rescued it from vassalage, and atoned for the supineness of the minister. The murmurs that were circulated during this administration were silenced by unrelenting severity: the prisons throughout the kingdom were crowded with those who had become objects of the minister's vengeance; and the treatment they received there would have added ignominy to the history of a Dionysius. The power of this daring and insatiable minister however vanished on the death of his prince in 1777, and one of the first acts of the present queen, on her accession to the crown, was to order the minister to be seized, and an exact inventory to be taken of his effects, when they were found to exceed £.600,000 sterling; his life was however spared, but his wealth was confiscated, and he was sent into banishment.

The nobility are extremely numerous; many of them are of the royal blood; and descended from the natural sons of the royal family. They are divided into the high and low: the higher, styled titled nobility, consist of dukes, marquises, counts, viscounts, and barons. Those who are *grandeos*, and styled *dons*, are, like those of Spain, divided into three classes, and receive from the royal treasury a pension sufficient to support their respective dignities. The sons of a duke are also *grandeos*, and his daughters hold the rank of marchionesses. The inferior nobility or gentry are termed *fidalgos*,

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and are incapable of bearing the title of don, unless by the king's permission.

The kings of Portugal are only proclaimed and solemnly acknowledged by the states, to whom they take the coronation oath, and receive in return an act of homage; but they are not crowned or anointed.

The sovereign's titles run thus, "Maria Frances Isabella, by the grace of God, of Portugal and of the Algarves on this and the other side of the sea of Africa; queen of Guinea, of the conquest, trade, and navigation of Æthiopia, Arabia, Persia, India, &c." In 1749, Pope Benedict XIV. conferred on John V. then king of Portugal, the title of *Rex Fidelissimus*; which is commonly rendered "Most Faithful Majesty," but some contend that it signifies Most Believing. *Gebaurer's Hist. of Portugal.*

The arms of Portugal are, a shield argent, with five small shields azure, placed crosswise, on each of which are five silver pieces in the form of St. Andrew's cross. On the border of the shield are the arms of Algarve, which consist of seven ancient castles.

The king of Portugal is in many respects an unlimited monarch; but on the imposition of new taxes the settlement of the succession, and other important concerns, the consent of the *cortes*, or estates, which consist of the clergy, the high nobility,

bility, and the commons, is necessary. The clergy here are represented by the archbishops and bishops. The high nobility are, as hath been already said, the dukes, marquisses, counts, viscounts, and barons, and the representatives of the commons are chosen by the cities and towns. Among them are also reckoned the lower nobility, and the masterships of the order of knighthood. This assembly never meets but by the king's proclamation; and though the crown is hereditary, yet the consent of the several states is necessary to the succession of a brother's child. The crown too devolves to the female line; but this right is forfeited, if they marry out of the kingdom.

The king's revenue arises, first, from the hereditary estates of the royal house of BRAGANZA, to which belong fifty villas. Secondly, from the royal domains. Thirdly, from the customs, of which those of Lisbon are the most considerable. Fourthly, from the taxes. Fifthly, from the excise, which is very high, and paid even by the clergy. Sixthly, from the monopoly of Brazil snuff, which, in 1755, was farmed for three millions of crusadoes. Seventhly, from the coinage. Eighthly, from the sale of indulgences, which the Pope renews to the king every three years by a special bull. Ninthly, from the grand masterships of the order of knighthood, which the king holds in his own hands. Tenthly, from the ecclesiastical tithes in foreign countries. Eleventhly, from the duty of the fifth part

part of all gold brought from Brazil, which annually amounts to three hundred thousand pounds sterling; and lastly, from the farm of the Brazil diamonds.

The military force of Portugal, in 1760, consisted of twenty-two regiments of foot, six of cuirassiers, and four of dragoons, making with the artillery about 20,000 men. In 1762, when the war with Spain broke out, it was farther augmented, and after the peace, in the succeeding year, it is said to have amounted to 40,000 men, who were trained to the Prussian discipline. The navy of Portugal, in 1760, consisted of fifteen ships of the line. *Mem. Instruct.* Tom. I. p. 44.

The foreign dominions of the Portuguese, which were formerly very considerable, are now greatly diminished.—This kingdom at present possesses in the Atlantic ocean, the Cape de Verd islands, the Azores, St. Thome, and the island of Madeira. In Africa, fort Magazan, on the coast of Morocco, Cacheo on the Negro coast; several forts in the kingdom of Congo, Loango, Angola, and Monomotapa; a fort in Monomugi; the town of Mossambique in the kingdom of that name, and the town of Sofala. In Asia, the towns of Diu, Goa, Onor, Macao, &c. In South America, Brazil, and part of Guiana.

The Portuguese language is a compound of the Spanish, Latin, Moorish, and French.

RELIGION.] The Portuguese, like the Spaniards, believe that Christianity was made known to them
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by the apostle James the elder: in their religious notions they are the most bigotted Papists; but though the exercise of the Jewish religion be prohibited, by the fundamental laws of the kingdom, yet all authors agree, that great numbers of concealed Jews still remain among the Portuguese. The inquisition, which was introduced by king John III. and has since been set up in all the Portuguese dominions, except Brazil, is very active both in detecting such, and those they call heretics, and no less rigorous in punishing them. Impious, cruel, and inhuman as this tribunal is, yet its festivals or solemn burnings, called *auto da fé*, or the act of faith, used to afford the highest delight to the infernal bigots, who, while their fellow creatures, the supposed heretics, were burning in the flames, cried aloud, "Oh, what great goodness! Praised be the holy office!" King John IV. in some measure, however, curtailed the power of the inquisition, commanding that all its sentences should be laid before the parliament, and that the accused should be allowed counsel for making their defence; and enacted, that only blasphemy, sodomy, heresy, sorcery, pagan customs, and the conversion of the Jews, should come under their cognizance. Notwithstanding this terrific institution, great numbers of Protestants, particularly English, live in Portugal, and openly profess their religion unmolested. During the last thirty-six years (from 1793) the sentence

sentence of the inquisition has adjudged no one to death, except the unfortunate Malagrida.

To be an ancient Christian, or in other words "of an ancient Christian race," is esteemed in Portugal a very high degree of pre-eminence, and far superior to what they call a new converted Christian, or a half new converted Christian; by which last appellation they mean those whose new converted ancestors have married the ancient Christians.

The number of convents in Portugal is said to amount to nine hundred, and most of them are very rich. In 1773 ten religious houses were suppressed at Lisbon, and many more in other parts of the kingdom. The Jesuits, before that order was suppressed, surpassed all the other orders in numbers and opulence.

With respect to the ecclesiastics, there is a patriarch of Lisbon, who must always be a cardinal, and of the royal family. Next to him are three archbishops, who rank with marquesses, and the first of them is the archbishop of Braga, who is primate of the kingdom, and lord spiritual and temporal of his city and neighbouring country. The bishops hold the rank of counts. Beside those in Europe, the Portuguese have archbishoprics and bishoprics in the other three quarters of the world.

The king of Portugal, beside the nomination of all bishops, receives a fourth of their revenue.

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The pope confirms the bishops, publishes his bulls in the kingdom without the king's previous consent, and by his legate governs the clergy, who, with respect to taxes and contributions, depend on him. He has also the gift of many small prebends. The pope's nuncios find here so lucrative a station, that they never fail of raising vast fortunes before they return to Rome.

In 1768 the king of Portugal openly engaged in the measures which were taken by the princes of the house of Bourbon against the Jesuits, and declared his disapprobation of the brief which had been issued by the pope; and although, in 1770, a reconciliation took place between the holy see and the king, yet it was without any mitigation of the fate of the fathers.

C H A P. XII.

THE UNITED PROVINCES.

THE Netherlands, with that part of Germany which lies west of the Rhine, was possessed by the Romans, who called it Gallia Belgica: but upon the decline of the Roman empire, the Goths, and other northern people, took possession of these provinces, as they passed through them in their way to France and Spain, and here erected several
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small governments which were a kind of limited monarchies, whose sovereigns were styled dukes, counts, or lords. These provinces were seventeen in number: viz. four dukedoms; Brabant, Limburg, Luxemburg, and Gueldres: seven earldoms; Flanders, Artois, Hainault, Holland, Zealand, Namur and Zutphen: five lordships; Friesland, Malines, Utrecht, Overysfal, and Groningen; beside Antwerp, which has the title of marquissate of the Roman empire. The people enjoyed great privileges under these princes, who were contented with preserving them, because the smallness of their dominions made their greatest strength consist in the affection of their subjects; but afterward, when all these provinces became subject to the house of Burgundy, which held large dominions elsewhere, the people were treated with less indulgence. From Burgundy they passed to the house of Austria: Charles V. was the first prince of this house, and, as he was king of Spain, emperor of Germany, and duke of Burgundy, he had different interests from those of his predecessors; and being engaged in a war with France, he brought foreign forces from his other dominions into the Netherlands, notwithstanding the express laws to the contrary.

At length the Reformation gaining ground here, that prince published very rigorous edicts against those who separated from the Romish church; and Grotius affirms, that during his reign above a hundred thousand persons suffered death for their religion;

religion; but the number and courage of those who embraced the doctrines of the Reformation, instead of being diminished by the horrors of persecution, daily increased, and sometimes the people rescued out of the hands of the officers those who were led to execution. Thus the Netherlands became extremely alienated from the house of Austria, and their discontents increased on Charles's abdicating his throne in favour of his son Philip II. This prince, who treated his Flemish subjects with much more austerity than his father had done, would admit only of the Popish religion; and a sanguinary persecution against the heretics, as they were called, was carried on with fresh rigour; a court, resembling that of the inquisition, was erected, and these cruelties were aggravated by insupportable taxes; but at the time when Philip left the Netherlands, he appointed the prince of Orange governor over four of those provinces.

The house of Nassau, of which the prince of Orange was, derives its respective titles from the eleven counties of the principality of Nassau, in the imperial circle of the Upper Rhine.

These oppressions being exercised with the most tyrannical fury by Ferdinand of Toledo, duke of Alva, whom Philip had created governor, the Netherlands made a strong effort for their freedom, and William prince of Orange, in conjunction with his brother count Louis of Nassau, undertook

took the defence of the inhabitants, in their noble struggles for religious and civil liberty. Accordingly the states of Holland, in their own names, conferred the stadtholdership, a title equivalent to lieutenant, on the former, and several other towns and provinces declared for him. He first united them, in 1576, in one general association, under the title of "The Pacification of Ghent." But this union being soon dissolved, the prince laboured to the utmost of his power to form a more durable alliance, which he happily accomplished in 1579. In that year the celebrated league of Utrecht was concluded, which gave name to the *United Provinces*, and became the basis and plan of their constitution. The prince of Orange was afterward on the point of being nominated the sovereign of these countries, but was treacherously shot in 1584, by an assassin named Belthazar Gerhard, who had assumed the name of Francis Guyon. This man was supposed to have been hired to perpetrate the murder by the Spanish ministry, but no tortures could force a confession from him. The United Netherlands, however, continued to maintain, sword in hand, that liberty to which they had raised themselves: queen Elizabeth of England took them under her protection, and rendered them essential assistance. When the earl of Liecester, the favourite of that queen, was sent over by her to the Netherlands, in the year 1685, the states appointed him governor and captain-

tain-general of the United Provinces, or in other words their stadtholder; but his haughty carriage, and unskilful manner of conducting the war, soon rendered him unpopular, and the next year he returned to England. The Dutch, being afterward better supported by the English, baffled all the attempts of the Spaniards, and their commerce arrived at such a pitch, that in 1602 their celebrated East India company was established; and Spain being both weakened and discouraged by the ill success of a tedious war, in 1609 agreed to an armistice for twelve years, and in the very first article of the treaty acknowledged the United Netherlands to be a free and independent state. During this truce the republic attained to a degree of power which it has never since exceeded. These signal successes were principally obtained by the able conduct of prince Maurice of Nassau, the second son of the first stadtholder, and to the same dignity this prince was chosen when only twenty-one years of age. He conducted the affairs of the states, during twenty years, with great ability and success. The latter part of this prince's government was sullied by cruelty and ingratitude; for he procured the condemnation and death of the pensionary Barneveldt, to whose influence he owed his elevation. This man was sacrificed to his opinions, for he was an Armenian in religion and a republican in politics, but his death caused the political principles for which he suffered to

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spread more widely. Those who opposed the stadtholder were afterward called "the Louvestein party," from De Witt, burgomaster of Dort, and five other members of the states general, being imprisoned in that castle for maintaining such sentiments.

In 1621 the war was again renewed, during which the stadtholder, prince Frederic Henry, youngest son of the first William, who succeeded on the death of his half brother prince Maurice, in 1625, greatly distinguished himself. This war was brought to a period in 1648, by the peace of Munster, by which treaty Philip IV. king of Spain, renounced all claim to the United Netherlands.

Frederic was succeeded by his only son William who was fourth stadtholder, being then twenty-one years of age. He appears to have been ambitious, as was his father.

In 1652 a war broke out between the United Provinces and England, which latter country was then brought under a republican form of government; this war was terminated two years after, by a treaty, in which the states of Holland engaged for ever to exclude the house of Orange from the stadtholdership of their province.

In 1665 another war was kindled with England, at which time that country had regained its regal constitution: this war continued until the treaty of Breda. The states of Holland and West Friesland then passed an edict, by which they abolished the
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the stadtholdership in their province. This was effected by the influence of the grand pensionary De Witt. When France formed a design to seize on the Spanish Netherlands, the United Provinces entered into an alliance with the crowns of England and Sweden for the defence of those countries: by which France was, in 1668, compelled to agree to the peace of Aix la Chapelle; but soon took a severe revenge by breaking that alliance, and inducing England, with some other powers, to enter into a league against the United Provinces, on which a war ensued. In this critical juncture the republic, in 1672, nominated William, the young prince of Orange, captain and admiral general: and the populace compelled the states of Holland to invest him with the stadtholdership, which two years after was declared hereditary in his family.

He was the fifth stadtholder and the third of that name: he married the princess Mary, eldest daughter of James II. of England, and became king of England.

In 1678 a peace was concluded with France at Nimeguen; but it was of no long continuance, for in 1688, the states supporting their stadtholder in his expedition to England, with a fleet and a large body of troops, France declared war against them, which continued till the peace of Ryswic in 1697. At length, on the death of Charles II. king of Spain, in the year 1700, the Spanish provinces fell

to the share of the house of Austria, and the republic became involved in a war respecting that succession, which continued till the peace of Utrecht, in 1713.

William died king of England and stadtholder of the United Provinces in 1702. He appointed John William Frizo, prince of Nassau Dietz, his sole heir, who was born 1687, and was drowned in crossing an arm of the sea at Mardyke 14th July 1711. Three months after his death his widow was delivered of a son, who was christened William, and afterward became stadtholder, but on the death of William III. that office was laid aside, until, in 1722, the province of Guelders elected him their stadtholder, notwithstanding the remonstrances of the other provinces.

On the decease of the emperor Charles VI. the Dutch assisted the queen of Hungary against France, which drew on them the resentment of that power; and in 1747, the French, making an irruption into Dutch Flanders, the republic unanimously declared the above mentioned William, prince of Orange, stadtholder, captain-general, and admiral in chief, and even made those dignities hereditary in his family, and even in the female and collateral branches.

In the general war which broke out in Europe in 1756, the Dutch by taking no part in the quarrel, were perhaps the greatest gainers, supplying the belligerent powers with naval and military stores; and

and when the dispute between Great Britain and the American colonies rekindled the flames of war, the most essential assistance was procured both to America and France, by means of the Dutch settlement at St. Eustatius, and of the freights brought by their ships. At length it was discovered by the capture of an American packet, that a treaty between the American States and the province of Holland was actually adjusted, and that Mr. Laurens, late president of the congress, was appointed to reside at Amsterdam in a public capacity. This occasioned the court of London first to cancel all treaties of commerce and alliance which then subsisted between that kingdom and the United States, and soon after, in December 1780, to issue a declaration of hostilities against the republic. The resentment of Great Britain proved extremely fatal to the possessions and wealth of the Dutch: the island of St. Eustatius, with a large fleet of valuable merchant ships, fell an easy prey to a naval and military force under the command of Admiral Rodney and General Vaughan; several homeward bound East India ships, richly laden, were either taken by the English or destroyed. *Negapatnam* on the Coromandel coast, and their chief settlement on the island of Ceylon, were wrested from them; a fleet of merchant ships bound to the Baltic, convoyed by a squadron of Dutch men of war, under the command of Admiral Zoutman, were obliged to return to the

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Texel, and one of the 74 gun ships sunk in a very sharp action which happened with a British squadron under the command of Admiral Hyde Parker, (who was afterward created a baronet). Had Parker been supplied with only one more ship of the line, he would probably have captured most of the enemy's fleet.

In the mean time the emperor of Germany, attentive to the improvement of his dominions in the Low Countries, and desirous of procuring for his subjects the advantages to be derived from the extension of their commerce, determined to oblige the Dutch to allow a free navigation on the Scheld, which river, by the treaty of Munster, in the year 1648, they possessed exclusively. To procure this, a ship, bearing the imperial flag, proceeded down the Scheld from Antwerp, the captain of which was ordered not to submit to any detention or examination whatever from the ships belonging to the republic of the Seven United Provinces, or to make any declaration at the custom-houses belonging to the republic on that river, or to acknowledge them in any manner whatever. At the same time another vessel was ordered to sail from Ostend up the Scheld to Antwerp. They were both stopped by the Dutch on their passage, which the emperor construed into a declaration of war on the part of the republic, although by the 14th article of the treaty of Munster, entered into with Philip IV. of Spain, it was stipulated

that the Scheld should remain shut by their High Mightinesses, and in consequence of which that river has remained ever since guarded by two forts, *Lillo* and *Lieskenshoek*, assisted by guard-ships. An army of 80,000 men was now assembling, and some imperial troops with a train of artillery advancing toward Lillo, the governor ordered the sluices to be opened in November 1784, which laid a large extent of circumjacent country under water. A war between the emperor and the republic seemed to be inevitable, but the interposition of the courts of Versailles and Berlin prevented that evil, and the emperor at length agreed to give up his claims, on receiving a very large sum of money from the Dutch, to indemnify him for the expences which had been incurred by his preparations for war.

William V. the seventh and present stadtholder, on the death of his father in 1751, succeeded to that dignity when only three years of age; the princess dowager, his mother, who was princess royal of England, (being the eldest daughter of George II.) was appointed governess and guardian to the young prince; the prince of Brunswick Wolfenbuttle acted as captain general and lord high admiral during the minority, which continued until the year 1766, when the prince having attained to eighteen years of age, took upon himself the administration of public affairs. The year following

he married the princess Frederica Sophia Wilhelmina of Prussia.

The amiable manners and benign disposition of this prince procured him general esteem, whilst the absolute ascendancy which the duke of Brunswick had acquired, during so long a minority, over the mind of a prince in whom gentleness and acquiescence were such prevalent qualities, caused him still to retain all his plenitude of power. It was not long however before the people began to complain that the most undisguised partiality was shewn to foreigners in the appointments to offices.

One of the chief favourites about the person of the prince of Orange was Capellan Vander Marsh, who had been advanced from a low origin to the station of chamberlain, and ennobled. This man, having continual opportunities of conversing with the prince in private, represented to him the necessity there was for him to interfere, by exerting that authority which the states had vested in him, and no longer to delegate it in so unqualified a manner. The prince acknowledged the justice of the suggestion, and promised to act upon it; but when instances were pointed out in which he might render himself highly popular by appointing certain persons to vacant offices, he found the restraints in which he had ever been accustomed to be held too strong to be broken. This led Capellan to desert the cause of his master, and to join

join the republican party. Soon after the duke of Brunswick resigned his employments and quitted the country.

The republican, or anti-stadtholderian party, which, as we have already seen, had subsisted in the provinces ever since the year 1647, or, from the death of Maurice the second stadtholder, found, in the ministry of France, the most effectual support which intrigue and a lavish distribution of money could render. It has lately been divulged, that more than a million of money had been issued from the treasury of the court of Versailles to farther the interests of this party. However secretly these practices might be carried on, they were not concealed from the courts of London and Berlin, who were no less strenuous to support the Orange party. Internal dissensions, thus fomented by foreign interference, rose to a destructive height; and each party imbibed the most rancorous spirit against the other, insomuch that it was thought to be no longer safe for the prince and princess, with their family, to reside at the Hague; they therefore, in September 1785, retired to Nimeguin. In this posture of affairs, the princess of Orange, who possesses an elevated mind, great abilities, and an enterprising spirit, determined on a very bold and decisive measure; which was, to proceed, without the prince, and with only two or three attendants, to the Hague, to make the experiment how far her presence and address could be rendered serviceable.

serviceable to the cause of the prince her husband. As she was proceeding on her journey on the 28th of June 1787, she was stopped near Schoonhoven, by a commandant acting under the republican party, detained there during the succeeding night, and absolutely restricted from proceeding any farther. This indignity determined her to return to Nimeguen, and a representation of the treatment she had received was immediately transmitted to the king of Prussia, her brother, who had succeeded the great Frederick on that throne. The king supported the cause of his sister with great warmth, but the states of Holland not being disposed to make any concessions, the reigning duke of Brunswick, nephew to the duke who had filled the high offices in Holland, was placed at the head of an army of Prussians, amounting to about 18,000 effective men, whom he led on the 13th of September into the province of Guelderland, for the express purpose of restoring the prince of Orange to his rights.

The judicious distribution of the troops, and the vigour of their operations, reflected the highest honour on the commander. A general panic seized the republican party: only the town of Goream, which was commanded by Capellan, sustained a bombardment of about an hour; the other places of strength opened their gates at the first summons. Even the strong city of Utrecht, in which were 10,000 men in arms, and whose
fortifications

fortifications had been greatly strengthened, instead of meeting with firmness the approach of the enemy, was deserted by the whole republican party, with all the precipitancy of desperation. These rapid successes of the duke, caused the Orange party to gain the ascendancy at the Hague: only the city of Amsterdam remained determined to resist to the utmost; relying upon the prodigious strength of the place, which both nature and art had contributed to render, as it had ever been supposed, impregnable; beside that the besiegers could not cut off the communication by sea. The duke, however, made his arrangements for attacking the city in various directions, leading on his choicest troops to the most important and most perilous assault in person. After a very obstinate conflict, some of the most important of the outworks were taken, which gave the besiegers a secure lodgment, and threatened the city with a destructive bombardment; the magistracy of Amsterdam then thought it high time to submit to terms.

All these astonishing exploits were achieved by the third of October, when the duke had entered the United Provinces no more than twenty days! By the stipulations which followed, every thing was obtained for the stadtholder which his warmest friends could desire. Thus terminated, with very little bloodshed, those civil commotions which threatened to overwhelm this populous country in confusion and ruin. The stadtholder returned to
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the Hague, accompanied with the princess and their children; all of whom were received with the loudest acclamations.

CONSTITUTION]. The Seven United Provinces form seven republics, or independent sovereign states, united together for their common defence in a close alliance; but on condition, that all shall enjoy their own respective laws, liberties, and privileges. As they are confederated and allied together, it is requisite that they should meet, in order to consult on the most proper method of promoting their common interest; but it being impossible for all the members of these several states to meet together, each particular state appoints some person to represent it; and the assembly of these representatives is called "The Assembly of the States General."

Not only each province, but the principal cities, send deputies to the States General, as do also the nobles. Thus the number of the representatives is very considerable, and all are maintained at the expence of their respective provinces; the deputies of Holland being allowed four florins a day, and those of the other states six. But whatever be the number of the deputies from each province, be they nobles or commoners, they have all together but one voice; and therefore in the assembly of the States General there are but seven voices. Beside this, being properly the assembly of the representatives of the seven sovereignties which compose

pose the states of the United Provinces, their power is limited, either expressly or tacitly, by this instruction: "Not to suffer the least wound to be given to the sovereignty of that province which deutes them."

The States General, however, not only make peace or war in their own name, but send and receive ambassadors and other public ministers. The commander in chief, and all other military officers, take an oath of fidelity to them; and, during a war, some of their members, or of the council of state, follow the army, sit in the council of war, and their consent is requisite previous to any thing of importance being undertaken. In time of war the States likewise grant licences and protections.

Thus the States General appear at first view to be the sovereigns of the country: but most of these deputies are appointed only for a few years, and though they have the power of debating on the most important affairs that may tend to secure or promote the preservation and happiness of the state, yet they have not power to conclude any point of great consequence, without previously communicating it to their respective provinces, and receiving their express consent. This renders the resolutions of the republic so tedious and dilatory, as to tire the patience of those powers who have affairs to negotiate with the states; but though this slow method of proceeding is attended with many inconveniences, it has some advantages: it affords
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leisure for caution and mature deliberation, and is sometimes an unexceptionable pretence for protracting business and waiting to see what events may turn up.

In the assembly of the States General, each province presides weekly in its turn, beginning with Guelderland, who had the precedency before the union; then Holland, Zealand, Utrecht, Friesland, Overijssel, and Groningen. He who is first named in the deputation of his province presides, and is from that called the "*President* of the Week." They sit throughout the whole year without adjournment, and their meetings are always held at the Hague.

The highest office in this country is that of *Stadibolder*, for he is at the same time governor-general of the Seven United Provinces, captain-general, and grand-admiral; but his power is extremely limited. He swears to obey the States General, and can neither make peace nor war without their consent. He may come to their assembly to lay before them any business in which the public is concerned; but has not ordinarily a seat in it. He may pardon criminals condemned to suffer death, and has the right of choosing the magistrates of cities upon a double nomination of their respective senates, excepting only Amsterdam: with several other important privileges.

The title assumed by the States is that of "High and Mighty Lords," or "the Lords the States General"

neral of the United Netherlands;" and in public addresses they are styled "their High Mightinesses."

The council of state consists of twelve deputies of the several provinces, and their office is either triennial or during the pleasure of their principals. In this council the deputies of Holland have the greatest weight, that province being possessed of three votes, while none of the others have more than two, and some of them only one. The presidency indeed is held alternately by the twelve members, each in their week. The title of this council is "Noble and Mighty Lords."

The government of the United Provinces has much degenerated from its original establishment. The people, who at first elected their burgomasters, or provincial magistrates, are now deprived of that important privilege; all vacancies being constantly filled up by the body of magistrates; and the people are convened merely to be informed on whom the choice has fallen. That security for personal freedom, which an Englishman enjoys by the *habeas corpus* act, is unknown in Holland; freedom of speech is also much restrained here. The phlegmatic disposition of the Dutch operates very destructively in all public proceedings; whilst narrow politics, and a want of true patriotism, have gradually reduced the consequence of this once respectable republic.

C H A P. XIII.

S W I S S E R L A N D.

THE ancient Helvetians were a Gaulish or Celtic people, and Helvetia, which received its name from them, was divided into four cantons or territories. Julius Cæsar first reduced the inhabitants under the dominion of the Romans, who founded colonies here; and their dominion continued till the fifth century, when the country was over-run by the Burgundians and Germans, and at length became united to the German empire; but about the year 1300 the emperor Albert I. not only refused to confirm their ancient privileges, without deigning to assign any cause for his refusal, but set over the Swiss two noblemen who were alike stigmatized for their avarice and arrogance; their administration becoming insupportable, the people addressed their petitions and complaints to the emperor, but without success.

Thus countenanced, the tyrants gave a loose to their disposition. One of them, Grissler, who was governor of Underwald, set his hat upon a pole at Altorff, and, in the wantonness of power demanded that the same respect should be paid to it as to himself. The histories of Switzerland relate,

late, that a man named William Tell refused to submit to this indignity. Griser gave orders that he should be brought before him; when, telling him that he had heard he was an excellent marksman, he commanded him to shoot an arrow at an apple which he caused to be placed upon the head of Tell's son, declaring at the same time that if he failed to hit it he should be hanged. Tell, though with a trembling hand, struck off the apple without touching his son, and thereby saved his life; but Griser perceiving that the marksman, though he was ordered to have but one arrow, still retained one in his belt, demanded the reason; on which the intrepid archer declared, that had he been so unfortunate as to have killed his son, the other arrow he meant to have directed at the tyrant's heart. Griser, who had promised to give him his life on his acknowledging the truth, now ordered him to be bound, and carried prisoner for life to a place on the lake of Lucern; but Tell happily escaping out of the boat in crossing the lake, retired into the mountains, where he waited for an opportunity of destroying the tyrant, and at length shot him as he was passing along the road. The late baron Haller, some few years before his death, published a pamphlet at Bern, in which he controverted the received opinion concerning the history of William Tell, and particularly the authenticity of the story of the apple, chiefly on the ground that the first writer who mentioned it

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wrote near two hundred years after the event, and because a story in every circumstance similar, and varying only in the names of the parties and the scene of action, is told by Saxo-Grammaticus, in his Danish annals, and said to have happened in Denmark in the year 965. This scepticism concerning a piece of history which his countrymen considered as the most sacred verity, excited such general resentment, that a remonstrance was presented to the sovereign council of Bern, and the profane pamphlet was publicly burnt at Uri. But however the credibility of the particular story of the apple may be shaken by such objections, yet the general history of William Tell is celebrated in many old German songs, which are yet preserved, the ancient dialect and simplicity of which are such as seem to raise the deeds they celebrate above all reasonable suspicion; and the constant traditions of the country likewise strongly support the authenticity of Tell's general history.

The people now universally expressed their abhorrence of the tyrants, and the inhabitants of Uri, Schwitz, and Underwald, who had from time immemorial possessed the right of being governed by their own magistrates, with other important privileges, united in order to defend themselves to the last extremity. For this purpose they chose three commanders, gentlemen of approved courage and abilities; these were Wernber Stauffach, Walter Furst, and Arnold Melchthal, who
secretly

secretly agreed to surprize and demolish the castles in which the imperial governors resided.

These with the gen'rous rustics sate,
On Uri's rock in close divan,
And wing'd that arrow sure as fate,
Which ascertain'd the sacred rights of man.

This resolution being effected, these three places joined again in a league for ten years, which gave birth to the Helvetic confederacy. The emperor Albert thinking this a proper time for totally reducing these places by force of arms, hastened to Baden to begin the preparations; but being on his return murdered by John of Hapsburg, the design was dropped till the house of Austria invented another pretence for falling on the United Cantons. These and other parts of Switzerland adhering to the emperor Lewis of Bavaria, Frederic of Austria, his competitor, was so incensed, that he put the inhabitants of Schwitz under the ban of the empire, because during their contests with the abbey of Einsidlen, they had made some of the monks prisoners: they were accordingly excommunicated by the bishop of Constance. Soon after, Leopold duke of Austria, in 1315, attacked the Confederates with an army of twenty thousand men; but was defeated at Morgarten in the canton of Schwitz, notwithstanding the whole Swiss army did not amount to more than 1300 men. Upon this event, on the eighth of December in the same year, they entered into a perpetual alliance. As

this signal victory was gained in the canton of Schwitz, and the men of that district particularly signalized themselves in the action, the other two cantons were from that time joined to it by the common name of Switzers; which name has been since extended to all the other cantons and their allies, on their being received into the union. The firmness and intrepidity with which the Switzers conducted themselves in the recovery of their liberties, were equalled by nothing but the moderation with which they behaved to their tyrannical rulers, whom they conducted out of their territories, and contented themselves with exacting an oath from them, that they would never more set foot in that country.

In 1332 Lucern acceded to this alliance; in 1351 they were joined by Zurich and Glaris; and in 1352 their number was increased, by their being joined by Zug and Bern. For the space of 125 years this confederacy was composed only of these eight cantons: but in 1481 Freyburg and Solothurn, and in 1501 Basil and Schaffhausen were admitted into the confederacy; and in 1513 Appenzel also acceded to it.

The federal union, however, extends no farther than is necessary for their mutual defence, and accommodating differences that may arise between two or more towns or cantons, and in all other affairs they are left to their liberty, particularly with respect to concluding alliances with foreign powers,

powers, their granting auxiliaries, receiving subsidies, permitting a passage to foreign troops, and also in their transactions among each other; as the sending of envoys to foreign states, adjusting the value of their coins, or calling them in, and other matters of public concern, though, both in their foreign and domestic affairs, great pains are taken to produce an unanimity of opinion, in order to add the greater weight to their resolutions. Beside, every town and canton is, in itself, an independent state, enjoys the privilege of modelling its own form of government, and of making laws, without any obstruction from the other members of the confederacy.

Thus the whole Helvetic confederacy properly consists of thirteen distinct republics, or free states, united by oath for their mutual security and defence. It has now for some centuries supported itself in an absolute freedom and independency; made wars, concluded treaties, received and sent envoys from and to the several European powers; entered into alliances with them: given what form they thought proper to their constitution; enacted laws and ordinances, both in temporal and spiritual affairs; and exercised all the various prerogatives of sovereignty.

By the peace of Westphalia in 1648, the Helvetic confederacy was acknowledged to be a free state, even by the emperor and empire; at which time they were so addressed by the French king,

the king of Great Britain, the king of Sweden, the king of Prussia, and the Pope. The United Cantons in rank are reckoned next to Venice. To them belong in common twenty-one bailiages, two towns, and the like number of lordships. Eleven other free Helvetican republics are united, either with the whole confederacy, or with particular states.

The form of government in the states of the Helvetic republic is in some aristocratical, and in others democratical. Two of the former have supreme heads, who are princes of the empire, as the bishops of Basil, and abbot of St. Gall. The aristocratical governments are the cantons of Zurich, Basil, and Schaffhausen, with some incorporated places, as the towns of St. Gall, Muhlhausen, and Biel, which are governed by six burgomasters; the cantons of Bern, Lucern, Freyburg, and Solothurn, or Soleure, over which are appointed justiciaries; and Neuenburg and Geneva, where the supreme power is lodged in bailiffs. The democratical form of government prevails in the six cantons of Uri, Schwitz, Underwald, Zug, Glaris, and Appenzel, which are under the direction of landammens, and also some variation in the eight acceding places, as the Grisons and the Valais; but in all of them every male from sixteen years of age has a vote. Whether the government be aristocratical, democratical, or mixed, absolute or limited, a general

ral spirit of liberty pervades and actuates the several constitutions.

The revenues of the states are the usual imports, tythes, annual incomes, payments annexed to the sovereignty, and their subsidies.

The present order of the thirteen Cantons, and the æra of their reception into the Helvetic confederacy, is as follows. The quota of troops to be furnished by each canton in case of war was fixed in the year 1668, in order to form a confederate army of 9,600 men, and is here annexed. In case the public exigences should at any time require a farther augmentation of troops, the same proportion is to be observed in furnishing them.

		Religion.	A. D.	Men.
The eight ancient Cantons.	Zurich - - -	Reformed -	1350	1400
	Bern - - -	Reformed -	1352	2000
	Lucern - - -	Catholic -	1332	1200
	Uri - - -	Catholic -	1315	400
	Schweitz - -	Catholic -	1315	600
	Underwalden -	Catholic -	1315	400
	Zug - - -	Catholic -	1352	400
	Glaris - - -	Mixed -	1351	400
The five new Cantons.	Basil - - -	Reformed -	1501	400
	Friburg - - -	Catholic -	1481	800
	Soleure or Solothurn	Catholic -	1481	600
	Schaffhausen -	Reformed -	1501	400
	Appenzel - - -	Mixed -	1513	600
Total				9,600

A general diet of the cantons usually meets once a year, and continues in common not above a month.

month. Their business is to consider of the methods most proper to be taken for the common good and safety of the whole Helvetic body. Beside which annual diet, each canton has the liberty of summoning an extraordinary one; or a foreign minister may convoke one. The diet is composed of two deputies from each canton, who rank according to the order of their canton. The abbot of St. Gall and Bienne send their deputies to it as allies. One of the deputies from Zurich always presides on these occasions.

Beside these general diets, there are two particular ones: the one held at Arrow, in which are settled the concerns of all the Protestant cantons; the other at Lucern, in which the Roman Catholic cantons transact the affairs of their body. If the thirteen cantons send ambassadors to a foreign court, they do not delegate one man to represent them all, but each canton appoints its own ambassador, to shew its distinct and independent state.

Mr. Stanyan, who seems to have studied the government of the Swiss, as well as the genius of the people, with great impartiality and discernment, passes the severest censure upon their corrupt administration of justice. The code of Charles V. which is known by the name of "the Caroline code," forms in each of the republics the principal basis of the penal laws. Mr. Coxe says much too great a latitude is allowed to the judges.

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The regulations respecting their prisons the same traveller much commends. Criminals are there confined in wholesome and separate wards, and are brought to trial soon after their commitment. The trial by torture is not yet abolished. Drunkenness, stupidity, and mercenary valour, which are the defects commonly charged upon them, he takes great pains to clear them of. Their women, he asserts, want no charms either in their persons or conversation; especially in the three most polished cantons of Bern, Freyburg, and Soleure or Solothurn.

RELIGION.] The two prevailing religions are the Calvinistical and Popish; the former is professed by four cantons, five annexed places, and three governments; the latter is established in seven cantons, three incorporated districts, twelve governments, and the like number of protected places. In two cantons among the Grisons, five governments, and two protected places, both religions are on an equal footing. Each town, place, and state, has its own particular constitution, for the management of its churches, schools, and other ecclesiastical affairs.

C H A P. XIV.

G E N E V A,

THE republic of Geneva, by the Germans called Genff, and by the French Geneve, is the last of the allies of Swisserland. This republic is but of small extent; for, exclusive of the city of Geneva, it does not contain above eleven parishes, eight of which are partly under the jurisdiction of the duke of Savoy; yet it is a considerable ally of the Swiss cantons. Mr. Coxe makes the population of the Genevois, in the year 1777, exclusive of the inhabitants of the town, to amount to scarcely 16,000 souls. *Letter from Swisserland* p. 388. The country in general is very fruitful: its villages are large, well built, and adorned with many fine houses belonging to the citizens of Geneva. It abounds with fruits, and produces white and red wine: the former indeed is small, but the latter excellent. The only corn sowed here is wheat, which its soil bears plentifully; and the republic constantly keeps a large magazine of it against a time of scarcity, when they sell it out at a reasonable rate; and in time of plenty they also oblige the bakers, and those who keep public-houses, to buy it of them, but at a moderate price. However, a considerable

considerable profit accrues to government from this species of traffic.

The republic of Geneva, though occupying a very small space on the continent of Europe, yet recommends itself to the notice of mankind, on account of the distinguishing virtues, and the enthusiastic love of liberty which have characterised its citizens; among whom J. J. Rousseau gloried to enrol himself, and in whose cause he became a very able advocate, by publishing his "*Lettres ecrites de la Montaigne.*"

The city of Geneva and its territory were formerly united to the German empire, under the successors of Charlemagne. Afterward the bishops of Geneva obtained the supreme authority, which was contended for by the counts. The house of Savoy then purchased the country, but, according to M. D'Ivernois, without altering the form of government, which, under every change of its nominal lord, was purely republican. The dread of becoming vassals to a foreign despot induced the Genevese to enter into a confederacy with the cantons of Berne and Fribourg in the year 1526, but when these republicans embraced the reformed religion, a few years after, the alliance with Fribourg was terminated, and a similar compact was entered into with Zurich in 1584. In 1602 Charles Emanuel of Savoy, in a time of profound peace, attempted to possess himself of the city by surprise,

for which purpose 2000 of his soldiers scaled the walls in the night; but the desperate valour of a few citizens frustrated the attempt. As a memorial of this deliverance, an inscription is fixed upon the town-house, and some of the scaling ladders which the enemy made use of to enter the town are preserved in the arsenal. A short war followed, but peace being restored, it has continued unto the present time; however, it was not until the year 1754 that the king of Sardinia, by a solemn act, acknowledged the independence of the republic.

From the time that contentions ceased between the citizens of Geneva and the house of Savoy, the flames of internal discord, so apt to kindle in popular governments, and which had been smothered by their common danger from a foreign enemy, began to appear. Thence, during the greatest part of the last century, and to the present period, the history of Geneva contains little more than a narrative of contentions between the aristocratical and the popular party. These mutual struggles have at some times been carried on with so much violence and animosity, as to threaten a total revolution in the state. The revocation of the edict of Nantz, in 1685, caused a number of French refugees to settle at Geneva, who brought with them useful arts, industry, and some little wealth, together with an enthusiastic love of freedom: these new inhabitants added great weight to the popular party.

It

It appears indeed that the constitution of Geneva, though founded on the principles of freedom, is extremely defective in some of its essential properties: the ancient and opulent families compose the senate and grand council, with whom all the functions of the executive government are lodged, subject in some degree to the check and control of the body of citizens at large, who are convoked every five years, to give a silent vote on the affairs of the republic which are laid before them, and to elect the four syndics, or principal officers; but the body of laws which compose the jurisprudence of the country is not made public, being deposited in the archives of the city, to which the senate and council only have access. No security for the personal liberty of the subject subsists here, the senate claiming a power to imprison a citizen, to bring him to a trial without assigning him an advocate to plead his cause, or holding an open court of justice, and to decree in such a manner as to them shall seem meet. This kind of inquisitorial power is alike claimed in civil and criminal decisions; so that the efficiency of tyranny lay concealed under the outward semblance of freedom, and the mildness of the administration was more to be admired than the symmetry of the constitution. The inhabitants of Geneva were not wealthy, but they were industrious, frugal, and virtuous: the magistrates held no posts to which large stipends were annexed, and drew no incidental emoluments

emoluments from their offices, and therefore became distinguished for their avarice of power, not of wealth, whilst the citizens exclaimed against the possibility of oppression, rather than the actual exercise of it.

In the year 1707 the flames of civil dissension burst forth with great violence, and the canton of Zurich, siding with the senatorial party, some bold and inflexible patriots were brought to public execution; notwithstanding which, several concessions were gained from the senate in favour of the citizens, but the contentions were still maintained, and at length both parties agreed to refer their cause to the decision of the court of France and the cantons of Zurich and Berne; being induced to this desperate measure by the moderation and wisdom of cardinal Fleury, who was then prime minister of France. This produced an edict in the year 1738, of which the arbitrating powers became guarantees. At first this edict seemed likely to settle all differences, by being agreeable to each party, but it soon appeared to be utterly impossible that the senate and citizens of Geneva could ever coalesce. Animosities again prevailed. In the year 1763 the court of France asserted its right of interference, and the two cantons being brought to join in the claim, the mischievous consequences of resorting to foreign powers for the purpose of settling internal dissensions began to be felt. The mildness and disinterestedness which marked the
character

character of the excellent Fleury (who compromised this difference when eighty-five years of age) were no longer to be traced in the political views of the court of Versailles. The Genevese, to avert the evil which threatened them, sought the interposition of Great Britain, but the court of London declined to mediate in the dispute. The duke de Choiseul, who then conducted the affairs of France, soon discovered a strong partiality to the aristocratic party, which had then acquired the name of "negatives," because they had negatived a law which had been proposed in the assembly of the people: as the republicans were distinguished by that of "representants," from a claim which they set up to a right of representing their grievances to the senate. At length a body of French troops was marched to the frontiers of Geneva, to awe the citizens into submission to a decision which the arbitrating powers, to which Sardinia was now joined, had agreed upon. These menaces produced no effect on the unconquerable spirit of the citizens: but at the very time when the senate expected to gain every thing for which they contended, by having the decision read in the assembly of the people (March 1768), which act alone would render it irrevocable law, the duke de Choiseul, wearied with the disgraceful contest, ashamed of the part which he had taken (a disapprobation of which had been expressed by the courts of Great Britain, Prussia, and Russia), determined no longer

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to be a principal in the dispute. According to D'Ivernois, the citizens were entirely ignorant of this defection from the cause of their opponents; but irritated and inflamed to a degree not to be endured by an high spirited people, they had formed a bold and desperate plan of conduct for the day of their public assembling; the day which they supposed would terminate their existence as a republic. The secret was divulged by no one, although lodged in 1500 breasts, but the apprehensions of the senators were excited, as the day approached by the collected looks and expressive silence of the citizens. Each one among the negatives felt the personal danger to which he was exposed, from the resentment of a body of men driven to desperation: concessions were therefore made by the aristocracy, who agreed to withdraw the obnoxious decision, and compromise the difference between them and the citizens: but as the disposition of the two parties toward each other remained the same, this conduct excited no reciprocal good will. Hitherto the contention for ascendancy in power had been maintained between the citizens and magistrates, whilst the native inhabitants, who had not obtained the rights of citizenship, and were a much more numerous body of men, were not only entirely excluded from all share in the government, but laboured under many severe and oppressive disabilities. A spirit of discontent had gradually spread over this order of men, and they loudly contended

contended for a participation in the rights of the citizens. These demands produced a new contest, in which the magistrates and the citizens occasionally united against the natives; as their interest suggested. No other prospect at that time presenting itself than a perpetuity of civil discord, the means which industry and frugality furnish, of acquiring subsistence and a competency, were neglected, in the ardour of contention, and at length the Genevese, no longer attached to their native spot, quitted it in great numbers, to seek foreign residence. These contentions were maintained from the year 1768 to the latter end of the year 1789, when each party, wearied out with this long continued and destructive anarchy, became inclined to make concessions, and the general impatience for peace was such, that the terms of accommodation were settled in six days, by which the natives obtained an eventual incorporation with citizens, natives of the fourth generation being entitled to admission into that order.

C H A P. XV.

THE ECCLESIASTICAL STATE IN ITALY.

THE ancient inhabitants of Italy were the triumphant conquerors and rulers of the world. The softer arts have now taken place, and seem the chief employment of the modern Italians. Painting was indeed introduced at Rome by Caius Fabius, and was brought to considerable perfection before the time of Augustus; but a corrupt taste soon after prevailing, the politer arts were obliterated, and by degrees sunk into oblivion. Since the decay of the Roman empire, painting paid Italy a second visit, and the masters that excelled in it for a long time preserved an unrivalled reputation. Whether the first Greek painters came to Bologna, Florence, or any other city, has been warmly disputed. In the thirteenth century, most of the church paintings were either in Mosaic or *fresco*. The first painters who distinguished themselves were generally also statuary and architects, and their works are still the admiration of the curious. The invention of engraving is claimed by the Italians; but that honour is justly due to the Germans alone: for Andrew Mantegna, who died in 1517, in the 69th year of his age, was the first who applied himself with success to this art in Italy.

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The Italians still maintain their superior character for skill in statuary, artists having here the singular advantages of observing the noblest models, beside attending the lectures and conferences in the academies: they are paid liberally; have constant opportunities of displaying their skill; are excited to excellence by the encomiums which are bestowed on works of genius, as well as by the prizes which are distributed. Almost every city has an academy of sculpture and painting, and some places more particularly distinguish themselves by excelling in distinct branches of sculpture. The Italians have also distinguished themselves in architecture.

Italy has produced great men in all sciences, and formerly gave birth to those generals, orators, poets, and historians, whose actions and writings will be revered as long as manly fortitude, polite learning, and elegant composition, are considered as the ornaments of human nature. Yet its state of literature cannot now be deemed considerable, though encouraged not only by several universities, but by a multiplicity of academies or literary societies, which are to be found almost in every city. Some of these affect very odd and whimsical names, as the *Otiosi*, *Humoristi*, *Lincei*, *Fantastici*, *Immobili*, *Imperfecti*, *Inquieti*, *Incogniti*, *Discordanti*, *Occulti*, *Ardenti*, *Catenati*, &c. and indeed most of their productions are tinged with the singularity of these appellations.

The Italian language was originally derived from the Latin, with which the many nations of Goths, Huns, Vandals, &c. that overran Italy; so mingled their dialect as to give birth to a new language, at first very harsh, but gradually polished, and softened into its present agreeable smoothness. Its genius seems particularly adapted to poetry and music; for which the Italians are also famous; and hence the Italian singers are more admired and more liberally paid than those of any other nation.

The Popish is the only religion generally tolerated in Italy, and here the pope has his seat, in quality of head of the church of Rome. The Jews indeed are indulged with a kind of toleration; but it is in most places under great restrictions; except that they enjoy an entire liberty respecting religion in the city of Leghorn.

The Ecclesiastical State, or the territory of the pope, is bounded on the N. by the dominions of Venice; on the E. by the Adriatic; on the S. E. and S. by the kingdom of Naples and the Mediterranean; and on the W. by the grand duchy of Tuscany and the territories of Modena; extending from S. to N. two hundred and forty miles, and from the S. W. to the N. E. in some parts, one hundred and twenty, but in others scarce twenty miles.

Addison, Busching, and other authors, observe, that considering the pope's dominions in general
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consist of a fertile and excellent soil; that its harbours, both on the Adriatic and the Mediterranean seas, are very advantageously situated for trade; that he receives considerable sums out of Spain, Germany, and other countries, governed by foreign princes, which ought to be no small ease to his subjects; that his country is visited by foreigners of distinction, who cause much wealth to flow thither; and that on account of the supposed sacredness of his person and character, the pontifical government seems well calculated for the happiness and welfare of the subject: on considering all these particulars, and the long peace which has been enjoyed in Italy, there are the strongest reasons to expect that this country should be extremely flourishing; but the fact is evidently and fatally the contrary.

The Ecclesiastical State is but ill cultivated, poor, and thin of inhabitants, the city of Bologna alone excepted. Trade and manufactures are little encouraged, and consequently little attended to; were it not for the bounty of Providence, which furnishes the inhabitants with dates, figs, almonds, olives, and other fruits by spontaneous growth, such is the sloth of the inhabitants, that they would be absolutely starved. Their disinclination for work is not wonderful, since they are conscious that the more they acquire, the more will be demanded of them. The numerous holidays are great impediments to trade and business; and the number of

young sturdy beggars, who stroll about, under the assumed character of pilgrims, instead of increasing the common stock by their labour and industry, lie as a dead weight on their fellow-subjects, and consume the charity that ought to support the aged, the sick, and the decrepid.

The multitude of convents, which are like so many nests of drones, prevent the increase of inhabitants; the many hospitals that habituate the people to idleness; the inconceivable wealth in the churches and convents which lies dormant, without the least advantage to the public; and the inquisition, which will not permit the want of inhabitants to be supplied by those of another religion, are some of the great causes of the wretched condition of the papal dominions; though there are others attended with still more fatal consequences. No christian government equals the papal in rigour, the temporal sword being not only used, but, on several occasions, the spiritual. Nothing is so monstrous as the passion by which most popes, cardinals, and other great prelates, have been carried away for enriching and promoting their nephews, under which name natural children have been frequently adopted, and other relations, and nothing is so vain as the ambition of gaining a great name by founding churches and convents. The regulars vie with each other in the number, splendor, and riches of their religious houses and churches; but it is from the poor lay inhabitants that the money is generally

generally obtained for the support of their frivolous rivalry. The legates, governors, and other inferior officers in the provinces, knowing that the time in which they can enjoy their posts is but short and uncertain, scruple no kind of rapaciousness. From these various causes it arises, that in no part of Europe a more wretched people is to be found than those of the pope's temporal subjects.

According to the ancient canon-law, the pope is the supreme, universal, and independent head of the church, and invested with sovereignty over all Christian communities, and every individual member. He claims a right to prescribe laws to the whole world. What he does has been thought to be as if God himself had done it, he being God upon earth. All sovereigns must pay homage to him. He has deposed both disobedient and ill-governing princes, and given their dominions to others. He claims a right to examine any person promoted to a kingdom, and may require an oath of allegiance from him. On the vacancy of a throne the government has devolved to him. He has assumed the right over states to use both the temporal and spiritual sword. If a prince proved remiss in his government he has appointed him a colleague, or substituted another in his stead. He can legitimate children born out of wedlock, and thereby make them capable of succeeding to a throne, &c. This is a short sketch of the extravagances

vagances of the political system of the court of Rome, which, notwithstanding its impiety and absurdity, has been ambitiously obtruded on the world, and even was for some ages tyrannically put in practice. It is chiefly owing to the Reformation, the increase of learning, and a spirit of free enquiry, that these corrupt maxims are at present, by the rational part of Christendom, treated with contempt, and that the pope has been deprived of a considerable part of that unbounded power which he so vainly and arrogantly assumed; and even among those princes who still acknowledge his authority, his consequence is greatly lessened, and many of the most beneficial prerogatives, which he exercised formerly, are now disputed, and in many instances denied him. Hence many of the abuses with which the reformers justly charged the court of Rome, have been either quite set aside, or managed with more art and policy. Princes, instead of being treated with threats and anathemas, are now addressed with great civility and condescension: the clergy and monks are become more enlightened and moderate; and though they have lost none of their zeal for bringing over protestants to their church, yet they do not use such violent and cruel means as they formerly did, except in a few countries more bigotted than the rest; nor do they treat those who dissent from them with such uncharitable language and virulence. Protestants, of all denominations, are now received

received with urbanity in those countries, and the learned of all religious persuasions maintain an epistolary intercourse with each other upon principles of pure friendship and candour.

The papal territories are far from being derived from the poor and disinterested apostle St. Peter, who, according to the groundless opinion of the church of Rome, is said to have been the first bishop of that city; whilst protestants deny, and challenge the Romanists to produce proofs, that he ever was there: these territories have been procured and annexed to that see much later. It is equally false; what has been maintained, that the emperor Constantine the Great, in the year 324, made a grant to Sylvester bishop of Rome, of that city and St. Peter's patrimony, as it is called. This fable was first intruded by Isidorus Mercator, and was probably merely his invention: however, the pretended instrument of donation is alone sufficient to place in a clear light the ignorance and audacity both of its forgers and partizans. Certain it is, that the bishops of Rome gradually procured for themselves several estates and lands, which, particularly in the year 755, received a very considerable increase; Pepin king of France giving the whole exarchate to the see of Rome, and his son Charles not only confirmed that gift, but made three several additions to it. No mention was made, till some time after this, of the supposed gift of Constantine to Sylvester. Rome was still reputed subject to the emperor,

emperor, the king of the Franks retaining the temporal sovereignty of the places which had been granted to the popes. But under Charles's successors the popes finding opportunities of increasing their power, at last arrogated to themselves the disposal of the empire. In the following ages they took every possible measure for raising their see to an astonishing and formidable greatness, which proved highly detrimental both to the welfare of Europe and the cause of religion.

The pope is chosen from among the cardinals; and before we describe the manner of his election, it will be proper to take some notice of those dignitaries. The word cardinal was a name common, in ancient times, to the presbyters and deacons of great churches; but in the eleventh century the presbyters and deacons of the church of Rome restricted the appellation to themselves, and their power increased in proportion to that of the pope. The first dawn of their grandeur appeared under pope Nicholas II. who began his pontificate in the year 1058. Innocent IV. at the council of Lyons, in 1243, gave them the red hat; Boniface VIII. the red vestments, about 1294; and Urban VIII. in 1631, the title of Eminentissimi, but before they were only styled Illustrissimi. Sixtus V. at the council of Basil, fixed their number at seventy, in allusion to the number of Christ's disciples; but this number is seldom complete.

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They are divided into three classes; these are six cardinal bishops; namely the bishop of Ostia, who is dean of the sacred college; the bishop of Oporto, sub-dean; and the bishops of Sabina, Palistræ, Fregesi, and Albano. These bishoprics may be held with other bishoprics or archbishoprics. The second class consists of fifty cardinal priests, and the third of fourteen cardinal deacons; each of the cardinal priests and deacons bears the title of a church in the city of Rome. The cardinals insist on precedency before the electors of the empire, and have been treated on the same footing as crowned heads. Indeed the title of a cardinal has no revenue annexed to it; but embassies, the protection of Roman catholic nations, governments, archbishoprics, bishoprics, and other ecclesiastical benefices, enable them to live in state, though not suitably to the rank they assume, especially when, being of mean extraction, they have no personal fortune.

The conclave is the theatre on which the cardinals principally display their genius and address. The decease of the pope is made known to the people of Rome by tolling the great bell of the capitol, firing the cannon of the castle of St. Angelo, and opening the prisons; and, soon after, circular letters are sent to foreign cardinals by the cardinal cammerlingo to invite them to the approaching conclave. Mean while the cammerlingo acts as regent, is attended by the pope's life-guard, and

and orders every thing necessary for opening the conclave, which is held in the galleries and some of the anti-chambers of the Vatican, and consists of a number of small rooms, separated by wooden partitions, and distributed by lot both among the cardinals then in Rome, and those that are absent. Each has usually two, one for himself, and one for two attendants called conclavists.

On the eleventh day after the pope's demise, all the cardinals in the city meet in the morning, at St. Peter's church, where the mass Sancti Spiritus is celebrated; and after a sermon on the duties to be observed in the election of a pope, they proceed two by two into the conclave, which is then shut up by the governor and marshal of the conclave, none being let out, unless in case of illness, till a new pope is elected, and the person so let out is not allowed to return. The governor of the conclave is always previously chosen by the cardinals, and, together with the marshal, resides at the entrance of the Vatican, and without their express licence no person is suffered to go in or out.

While the cardinals sit in conclave, refreshments are brought them in baskets, or boxes, which are searched, though not with much strictness. Each cardinal orders his conclavists to write down on a slip of paper the name of the person to whom he gives his suffrage. This is thrown into a chalice, on the altar of the chapel of the conclave, and
two

two cardinals, appointed for that purpose, successively read aloud the notes, marking the number of votes for every cardinal. He who has two-thirds is declared pope; otherwise the scrutiny is repeated till this number is complete. If this mode of election does not prove effectual, recourse is had to another, called *Accessus*, whereby the notes of the former scrutiny being set aside, every cardinal must give in writing his vote to another; and if by this way two-thirds do not appear, there is still another resource called *Inspiratio*, in virtue of which those of the cardinals who are unanimous come out of their cells and call aloud to each other; "Such a one shall be pope, such a one shall be pope;" upon which, others, to avoid incurring the displeasure of the new elected pope, frequently join in the cry, and thus the election is sometimes carried; but if this also fails, the scrutiny begins again, and a conclave in this manner sometimes proves a tedious and perplexed business.

The emperor, with the kings of France and Spain, are allowed to put a negative upon the person thus chosen to the popedom; but this protest must be made before the complete declaration of the votes for such a person. It is required that the pope be an Italian, and at least fifty-five years of age, though the age most commonly insisted upon is between sixty and seventy. When the election is over, and the pope elect has declared what name he will bear in future, the chief of the cardinal-

cardinal-deacons proclaims him to the people. His coronation with a triple crown is generally performed eight days after.

The governor and magistrates of the city of Rome are invested with full power whilst the conclave is held, and during the interregnum.

Each pope may choose his arms. The papal court is numerous and splendid. The posts of cammerlingo, prime minister, upper confessor, secretary of state, datary, and vice-chancellor of the holy church, are filled by cardinals. Some officers are removed at the pope's decease, as, the secretary of state, the upper-confessor, &c. while others, as the cardinal-cammerlingo, vice-chancellor, &c. continue in office.

The pope's high council is formed of the consistory of cardinals, and its ordinary meeting is once a week in the papal palace; but the extraordinary meetings depend on his holiness's pleasure. Here are discussed all the temporal and spiritual affairs of the papal see, as the filling up of vacant archbishoprics, bishoprics, prelacies, abbacies, &c. Every nation of the Romish religion has a cardinal for its protector. The inferior colleges are called congregations; as, the congregation of the sacred office or inquisition; the congregation de propagandâ fide, and those of religious ceremonies, and the candidates for ecclesiastical benefices. The cardinals preside in these congregations. The *rota Romana* is a kind of supreme court of appeal, where

where also every popish nation has one or two assessors. The *dataria* is the chancery, and is so called from the usual signature, *Datum Romæ apud Sanctum Petrum*, &c. when the pope lives in the Vatican: and *Apud Sanctam Mariam Majorem*, when he resides at the Quirinal.

If in other countries, princes have pretended to a divine right, the pope goes still farther, and claims a kind of divine power, by which he is raised as much above other princes, as those princes are above their people. This claim, together with the title of holiness, having the recommendation of a long prescription, cannot but excite an high veneration in the minds of such as admit it. The papal character being given with the greatest ceremony by those who are presumed to be the best judges of religion and religious interests, seems, in the opinion of the multitude, to alter the very nature of him who is adorned with it, and to transform him from a man of like passions with themselves into a sacred person. It is true that in protestant countries, as nothing like this is believed, so it is scarcely to be understood; yet, in Popish kingdoms, whatever the wise and enlightened part of the community may conceive, the bulk of the people have the highest reverence for the holy father. What tends very much to strengthen the power of the court of Rome is, the close connexion between the clergy in all popish countries and the pontiff. Even kings have been enabled to effect
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their political schemes by the concurrence of the pope, when their own authority has not proved effectual. Another motive with the popish princes for cherishing the spiritual power of the pope is its tendency to promote that unity of religion, which silences all religious disputes, from which disturbances in the state are frequently excited; so that, independent of enthusiasm and superstition, political principles have no small share in continuing that adherence to the see of Rome, which, on a superficial view, appears to be irreconcilable to that absolute authority so coveted by sovereign princes.

With respect to the constitutional strength of the Papal government, the want of the advantages derived from high birth is well supplied by the superior talents and qualifications with which a man must be necessarily endowed who is promoted to this dignity. The state of celibacy which is required of him is another matter of great consequence, by preventing this sovereignty from being rendered hereditary by any possible arts of an ambitious pope, such an innovation being utterly repugnant to the fundamental maxims of this establishment. To these considerations may be added, the precautions which are taken in electing a person far advanced in years, which suppresses every motive for attempting to alter the settled principles of the government. For the same reason it has long been a maxim with the conclave, never to elect two popes of the same family, faction, or even

even disposition, in immediate succession. These and the like instances of political sagacity, which have always marked the conduct of the court of Rome, have raised its reputation so high, that it has been considered as the best school for forming ministers of state in all the popish monarchies. Indeed the whole scheme of the Romish religion is admirably well adjusted to maintain in every respect the power of the supreme head. He is reputed infallible, that his decisions may have the greater weight; the traditions of the church, which, with the members of it, pass for the rule of faith, are subject to his control; all religious doctrines are liable to his censure; the power of absolution, even in the highest cases, is attributed to him; he dispenses the spiritual treasures of the church, which consist in pardons and indulgences; he grants dispensations of all kinds; he regulates fasts and feasts at his pleasure; in a word, being reputed the successor of St. Peter, and the visible head of the christian church, he has prerogatives without bounds and without number; so that it is not wonderful so much power, directed by so great policy, should be able to perform mighty things, and to preserve itself for so many ages.—Notwithstanding the extreme subtilty which has been thus systematically practised, to gain absolute possession of those operative principles and predominant passions which govern the heart of man, in order to perpetrate its subjugation to the authority of this Ecclesiastical

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Empire; yet the power thus gained and so long possessed, has of late years felt many severe shocks, and, in comparison with what it formerly was, is become feeble; consisting, or soon doomed to consist, more in forms than in substantial.

The revenues of the pope are very large, the countries of which he is sovereign as a temporal prince being considerable. No person in Rome must sell any wine or fruit till the pope and his nephews, as they are called, with their dependants, have disposed of what is consigned by them from their domains and estates. The annates, or first fruits and masses of the great consistorial benefices, the pallia, and investitures of archbishops and bishops, the jubilee year indulgences, dispensations, canonizations, promotions of cardinals, subsidies of the clergy, convent collections, &c. continually bring vast sums into the papal treasury from all Roman catholic countries. The annual income of the pope is generally computed at eight millions seven hundred thousand scudi; (or, 1,848,750 £. sterling). This revenue is under the management of the apostolic chamber, where the offices are so lucrative, that some of the principal are sold for eighty or a hundred thousand dollars; (17,000 £. or 21,250 £.) yet in the year 1741 the apostolic treasury was indebted no less than fifty-six millions of scudi (11,900,000 £. sterling). Of late the emperor, the kings of France and Naples, many of the Italian states, and even the
king

king of Spain, have taken measures to diminish that constant efflux of wealth which has for so many centuries issued from their respective dominions into the papal treasury; and the right claimed by the pope to present to vacant church dignities and benefices, even in some of the Italian states, is now denied and abrogated, and in many other countries is looked upon with a very jealous eye, and is likely to be held but a short time. The kingdom of France, which has long been the least submissive, is now entirely dismembered.

The military force of the papacy is inconsiderable, and all the fortresses in the Ecclesiastical State almost defenceless. The pope's body guard consists of forty Swiss, seventy-five cuirassiers, and as many light horse; his gallies, which lie at Civita Vecchia, which is the sea-port for Rome, are of small consequence.

In the papal territories are five legations or principal governments; these are Bologna, Urbino, Ravenna, Ferrara, and Avignon. At the last place the legate never resides in person; but is represented by a vice-legate. The post of legate is only triennial. The other countries belonging to the pope are under ecclesiastical governors, and the administration is every where despotic, Bologna alone excepted.

As the general suppression of the religious order of Jesus, the members of which were commonly

known by the appellation of Jesuits, which suppression was so secretly and effectually accomplished throughout the kingdoms professing the Romish faith, is a very important and recent event in the ecclesiastical history of Europe, we shall conclude this chapter with a short account of it.

In the year 1767, the Jesuits were expelled from Spain, Naples, and Parma, and their estates sequestered; the court of Rome made ineffectual remonstrances in their favour. Those who were driven out of Spain, amounting to 570 in number, were conveyed in vessels to Civita Vecchia, but here they were not permitted to land; however they found an asylum in Corsica, so long as the Genoese possessed that island, but when the French acquired it, the fathers were not permitted to continue there. At length Clement XIV. (Ganganelli) was compelled to yield to the exigencies of the times, in order to conciliate the house of Bourbon, whose resentment against the order of Jesuits was carried to the utmost height, and was not to be abated by the extirpation of that order in the kingdoms of France and Spain; he therefore proceeded to its final suppression; a bull was issued, on July 21st, 1773, for the suppression of the society of Jesus, and soon after, all the colleges and houses belonging to them at Rome were seized, with their archives and effects: only eight days were allowed to the members of the society to provide

vide themselves with new dwellings, and to quit the habit of the order. This bull extended to all countries whatever in which they were placed, and sentence of excommunication was denounced against those who should harbour or conceal any of their effects. Such of the Jesuits as were already in holy orders were allowed either to become secular clergymen, or to enter into other orders; for the rest, a certain allowance was made them for life, to enable them to subsist, and the bishops in the ecclesiastical states had a discretionary power to admit such of them as were remarkable for learning and purity of doctrine to preach and to confess, nor were they totally interdicted from instructing youth. The riches which were found in their houses and colleges, whether in specie, plate, or jewels, were very inconsiderable, and greatly disappointed the hopes of those who expected to have found inexhaustible treasures.—What brought upon them this entire overthrow was, the power which they had acquired, and the manner in which they exercised that power in political cabals, and commercial monopolies; their correspondences and connections extending over the globe.

C H A P. XVI.

V E N I C E.

THE dominions of the republic of Venice on the continent of Italy, extend westward from the river Adda, which flows from lake Como, in one continued line to the duchy of Carniola, and stretch along the eastern coast of the Adriatic sea, except where they are intersected by the Austrian dominions, including the peninsular province of Istria. The Venetian territories are therefore bounded on the north by Trent, Tirol, and the country of the Grisons; on the east by Carniola and the gulf of Quarner; on the south by the gulf of Venice, Romania, and the duchy of Mantua; and on the west by the duchy of Milan; extending about a hundred and eighty miles from east to west, and in some parts a hundred from north to south.

The same cause which overthrew the Roman empire, gave existence to Venice. About the middle of the fifth century the Veneti, a people inhabiting a small district of Italy, a few Paduans, and some peasants on the banks of the Po, to escape from the fury of Attila, repaired to the marshes and small islands which lay on the western coast, at the bottom of the Adriatic gulf. All the inhabitants they found here were some fishermen, who had erected a few huts on one of those islands, which

which had received the name of Rialto. Soon after, the city of Padua sent a colony thither, and appointed some of their citizens to act as magistrates, who held their dignity for a year, and were succeeded by others. On the taking of Aquileia by the Huns under Attila, a vast resort of wretched fugitives increased the population of the place, and in the year 452 the city of Venice was founded. The Paduans, considering that little settlement as having been established by their patronage, claimed a right of sovereignty, which was soon disputed by the new state, and shortly after renounced on the part of the claimants, through inability to enforce their pretensions. The Venetians then became an independent republic, and, such is the vicissitude of states! became in a course of years, masters of the territories of Padua. Even the commotions which agitated, in a greater or less degree, most parts of the continent of Europe, during the three centuries which succeeded its establishment, so far from involving Venice in wars, or endangering its security, signally promoted its wealth and its power. The genius of the people, stimulated by unparalleled advantages of situation, prompted them to commercial pursuits, and they soon became the greatest maritime state on the globe.

Its original form of government was purely democratical: magistrates were chosen by a general assembly of the people, who gave them the name of Tribunes: one of whom was appointed to pre-

side on each island, but to hold his office only for a year; then another general election was made: and each tribune was accountable for his conduct whilst in office, to the general assembly of the people. This form of government subsisted for about one hundred and fifty years; it then appeared expedient to make choice of a chief magistrate, and on him the title of Duke was conferred, which has since been corrupted to Doge: this dignity was elective, and held for life; he was even entrusted with the power of nominating to all offices, and of making peace and declaring war. Paul Luke Anafesto was the first duke, who was elected in the year 697. Such was the confidence which the people reposed in their duke, that he was at liberty to use his own discretion how far he would avail himself of the advice of the citizens. In the councils which he called on any matter of importance, he sent messages to those citizens for whose judgment he had the greatest esteem, praying that they would come and assist him with their advice. This form was retained by succeeding doges, and the citizens so sent for were called Pregadi (from the Italian word pregare, to pray). The third doge, whose talents for war had proved successful in extending the power of the republic, at length meditated to assume a more absolute sway, and to render the supreme authority hereditary in his family; but such conduct excited a general alarm in the people: he was assaulted in his palace,

palace, and there put to death. This event caused the government of Venice to be new modelled, and a chief magistrate, who was now called "Master of the Militia," was elected annually; but his power whilst in office was the same as before. Such form of government continued only five years, when the title of doge was revived, A. D. 730, in the person of the son of him who had been assassinated.

About the latter end of the twelfth century, when every other part of the Christian world was seized with a frantic rage for recovering the holy land, the Venetians were so far from contributing any forces for the crusades, that they did not scruple to supply the Saracens with arms, ammunition, and every other necessary. As the power of the state augmented by the acquisition of Istria, and many parts of Dalmatia, the jealousy of the people toward their doge became stronger. At that time the only tribunal at Venice consisted of forty judges; these were called "The Council of Forty;" but in the year 1173, another doge, named Michieli, being assassinated in a popular insurrection, the council of forty found means to new model the government, by gaining the consent of the people to delegate the right of voting for magistrates, which each citizen possessed, to four hundred and seventy persons, called Counsellors, who received appellation of "the grand Council;" and acting as delegates of the people, became

came what the general assembly of the people until that time had been. By this artful innovation (which the people were cajoled into an acquiescence with, by retaining the right of electing these counsellors annually), the democracy became presently subverted; and an aristocracy, in its fullest and most rigid form, was introduced, by restricting the power of the doge, and instituting a variety of officers (all of whom were, in a short time, chosen from among the nobility) which effectually controlled both the prince and the people.

Ziani was the first doge elected after the government had received, what the event proves to have been, its permanent modification; and during his administration the singular ceremony of espousing the sea, which has been annually observed ever since, was first adopted, and took its rise from the assistance which the Venetians gave to Pope Alexander III. when hard pressed by the emperor Frederic Barbarossa, and the signal victory they obtained over a formidable fleet under the command of Otho, son of Frederic, in which the admiral and thirty of his ships were taken. Alexander, with the whole city of Venice, went out to meet Ziani, the conqueror, on his return; to whom his holiness presented a ring, saying, "Use this ring as a chain to retain the sea, henceforth, in subjection to the Venetian state; espouse her with this ring, and let the marriage be solemnized annually, by you and your successors, to the end of time, that
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the latest posterity may know that Venice has acquired the empire of the waves, and holds the sea in subjection, in the same manner as a wife is held by her husband."

The Venetians having extended their territories into Lombardy, Istria, and Dalmatia, became masters of many of the islands in the Archipelago, particularly the large and important one of Candia; they were masters of the Morea; and, in the beginning of the thirteenth century, Dandolo, their doge, when more than eighty years of age, in conjunction with the French, took Constantinople from the Turks. About which time they engrossed the lucrative trade in the manufactures and productions of the East Indies, which they procured at the port of Alexandria, and conveyed to every market of Europe.

Under Marino Morosini was introduced the present form of electing the doge, and at this juncture jealousy and envy occasioned the war with Genoa, which, after continuing a hundred and thirty years, was at last concluded by a treaty in 1381. During this war, doge Peter Gradenigo procured a law to be passed in 1296, that none but the nobility should be capable of having a seat in the grand council; and thus the government became altogether aristocratical.

In the fourteenth and fifteenth centuries the Venetians extended their possessions in Lombardy, and, in 1473, the last king of Cyprus appointed
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the state of Venice his heir. Toward the end of the fifteenth century the commerce and power of the Venetians began to decline; the Portuguese having doubled the Cape of Good Hope, and found the way to the East Indies by sea, that valuable trade was acquired, first by the discoverers, and afterward by the Dutch and English. In the beginning of the sixteenth century (A. D. 1509) the pope, the emperor, France, and Spain, joined in the famous league of Cambray, which threatened the subversion of the Venetian state; but that republic made a brave stand against their numerous and powerful enemies, and retained their independence, with the loss of all their possessions in the ecclesiastical state and the Milanese. They also suffered much from the Turks, who drove them out of Cyprus. In the seventeenth century a sharp contest arose between the government, the clergy, and the pope, in which, however, the former had the advantage. Venice was also long engaged in fierce wars with the Turks, during which they lost Candia, but gained part of Dalmatia and all the Morea: the latter, with other places and districts, the Turks recovered in the wars which have been waged during the early part of the present century.

The Venetian government, in the year 1737, having shewn particular marks of respect to the prince, who was generally called in England, the pretender, when he visited that city, under the character of the count of Albany, the British court

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took great offence, and the Venetian resident at London was ordered to depart; but proper concessions being made by the state, a friendly intercourse was re-established, and in the year 1745, the earl of Holderness was sent ambassador extraordinary to Venice. In the year 1763 the Venetians found it necessary to pay a subsidy to the dey of Algiers, to preserve their commerce from the depredations of those corsairs; but they have since carried on a war with some other of the piratical states, nearer to them, on that coast.

Thus has the republic of Venice continued upward of thirteen hundred years, amidst many foreign wars and intestine commotions; its grandeur was chiefly owing to its trade, and, since the decline of that, its strength and power have suffered a considerable diminution. No republic in the history of the world has subsisted for so long a space of time; and, as its independence was not founded on usurpation; nor cemented with blood, so its descent from that splendor and power which it had once attained, to its present contracted state, instead of degrading, reflects the highest honour on the government as well as the people. None of the causes which subverted the famous republics of antiquity effected the decline of this state. No tyrants enslaved, no demagogues deluded, no luxuries enervated them. They owed their greatness to their industry, bravery, and maritime skill; and their decline, to the revolutions which successful pursuits of science had produced in the nations of Europe.

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For many years they withstood the whole force of the Ottoman empire by sea and land; and, although their treasures have been exhausted, and their power weakened, their enemies have experienced consequences scarcely less fatal. At present, the only power capable of subduing this state is that of Austria; and differences did actually arise, in the year 1777, concerning some small territory in Dalmatia, which territory the republic, conscious of its incapacity to defend its rights, thought fit to surrender, by which concession a treaty was concluded with the court of Vienna, in which she renounced, in the most ample and explicit terms, all farther claims; at present the political views of that house are very far from impressing the republic with apprehensions of danger.

No government has been more attacked by deep-laid and formidable conspiracies than that of Venice; many of which have been brought to the very eve of execution without discovery or suspicion. But though the entire subversion of the state has been, at times, impending from some of these plots, yet they have been constantly rendered abortive, either by the vigilance or good fortune of the senate. One of the most remarkable of these conspiracies was formed by a doge named Marino Falliero, in the year 1355, who at that time was eighty years of age; but, conceiving a violent resentment against the senate, he formed a plan in order to assassinate the whole body. The design was timely discovered,

covered, and the dignified hoary traitor was brought to trial, found guilty upon his own confession, and publicly beheaded. In the great chamber of the palace, where the portraits of the doges are placed, there is a vacant space between the predecessor and successor of this man, where appears this inscription, "Locus Marini Fallieri decapitati." "The place intended for the portrait of Marinus Fallierus, who was beheaded." The year 1618 is also distinguished by a no less remarkable conspiracy, the contriver and principal agent in which was the marquis Bedamar, the Spanish ambassador residing there. The elegant pen of the abbé St. Real has transmitted to posterity this very curious instance of superior talents and consummate artifice, which were, for a long course of time, exercised in effecting the most atrocious deed, being no less than the total destruction of the republic. Otway has formed a very pathetic tragedy upon this story, in which the character of Belvidera, and the love scenes between her and Jaffier, are the only fictions of the poet: and Priuli was really the doge, whom the poet ranks as a senator.

At Venice is a kind of sumptuary court, which regulates the dress of the men, women, and servants; and no Venetian, of what quality soever, is allowed to wear either embroidery, gold or silver lace, or fringe. The same regulations are made with respect to their gondolas; and as for coaches,

coaches, they have very few, or those would be subject to the same law. Indeed such as have been ambassadors have the privilege of wearing a vest of cloth of gold, and gold buckles in their girdles; but they are generally satisfied with wearing a little gold galloon on their black vests.

A noble Venetian never appears in public but in his robes, which reach to his heels, and are of black cloth, lined with greyish cloth in the summer, and with ermine in winter; these robes are fastened with a belt of the same cloth, three inches broad, and adorned with silver buckles and plates. Instead of a hat he wears a long black worsted cap, with a worsted fringe, which he generally carries in his hand, that he may not incommode his large peruke. The physicians, advocates, notaries, and all those called cittadinis, wear the same habits as the nobles, and, like them, claim the title of excellency.

CONSTITUTION.] In this republic the power is lodged in the hands of the nobility, who, according to Mr. Sharp, amount to above fifteen hundred, including those whose public employments in the provinces oblige them to reside out of Venice. On the birth of the son of a nobleman his name is entered in the golden book, otherwise he forfeits his nobility. Every noble is a member of the senate, on which account it is a received maxim, that they are all of equal dignity; yet there is a considerable difference between the interest and authority

thority of families. To the first class belong the ancient houses whose ancestors chose the first duke, and thence are called "*le case eletterali*:" these consist of twelve families, and on them preferably to others are conferred the higher offices. There are four other families who pretend to an equality with these, they being very little inferior to them in point of antiquity. Next follow eight houses nearly of the same antiquity. Duke Gradenigo having passed a law that the council should for ever consist of the families of which it was then composed, and some others which he ennobled; this produced a second class of nobility, which consist of upward of eighty families, and with these are also included the descendants of those who were raised to nobility after the war with the Genoese, on account of their large contributions toward carrying it on with vigour. The third and last class is composed of the citizens, whose nobility has been purchased for an hundred thousand Venetian ducats; a resource which the republic has made use of in necessitous times for raising money. German and other princes, and even crowned heads, have thought it no degradation to be made nobles of Venice.

The nobility, such as counts and marquises, in the territories of the republic, though some of them are of very ancient families, are now under great restrictions, to prevent their attempting any thing to the detriment of the state. They are excluded

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all offices, and when at Venice are required to shew a great deference and respect to the lowest order of nobility, treating each as one of their sovereigns.

In order as much as possible to prevent all intrigues in the election of a doge, or duke, the ceremony is conducted in the following manner: Upon the decease of a doge, the nobles above thirty years of age meet in the palace of St. Mark, where a number of balls, equal to that of the persons present, are put into an urn. Thirty of these are gilt, and the others silvered over. Every noble, according to his seniority, draws a ball; and they who have drawn the thirty gilt balls retire into a private room to continue the election; but, in drawing the gilt balls, lest more than one person of a family should happen to be appointed electors, the relations of him who draws a gilt ball are obliged to withdraw, and an equal number of white balls are taken out of the vessel as there are persons thus disqualified. The thirty nobles who drew the gilt balls then draw from another urn in which are twenty-one silvered and nine gilt balls: they who draw the gilded choose forty other electors, all of different families, but are allowed to name themselves of the number; and each of the four who drew first has a right of nominating five electors; but the five others can name only four each. These forty electors are again by lot reduced to twelve, who name twenty-five; the first nominating three, and each of the other two.

These twenty-five draw lots a second time to be reduced to nine, and of these nine each choose five others; and from the total forty-five, eleven are again separated by lot, who choose forty-one others, who are confirmed by the grand council, and being locked up in a particular apartment of the ducal palace, there remain till they have chosen a new doge. This is done by each of the electors writing the name of the person he nominates on a paper which he puts into an urn; two of the body, who have been previously chosen, and are called secretaries, then open the ballots, and select all the different names which are found, which are generally but a few, and without paying any attention to that name which has the greatest number of suffrages, these are put into another urn, and being shaken together, one paper is drawn, and being read aloud, this individual is ballotted for, and if there are twenty-five votes in his favour he is elected, otherwise another name is drawn, and so on till the appointed number of votes is procured for one person. The result of their determination is generally known in six or eight hours, and all the foregoing ceremonies seldom take up more than two days. This election is followed by a kind of coronation, the ducal cap being placed with great ceremony on the head of the new doge, on the upper step of the entrance into St. Mark's church.

The doge of Venice has little more than the shadow of greatness, and has been justly defined

to be in habit and state a king, in authority a counsellor, in the city a prisoner, and out of it a private person. He is not so much as to stir from the city without the council's permission; it is not in his power to pardon a criminal; all his counsellors have a constant eye over his actions, and may visit his closet every hour: he is as much subject to the laws as the meanest person, and when he dies there is no public mourning.

Nothing can more strongly evince the natural fondness of the human heart for external splendor, than that the dignity of a Venetian doge is coveted, even under the disagreeable restrictions which are laid upon it. The state of the doge on all public occasions is indeed very magnificent. He is the president of all councils; and in the great council has two votes. All the courts stand up in his presence, and pay their obeisance to him. Beside, he never rises from his seat, or takes off his cap, except at the elevation of the host, before a prince of royal blood, or a cardinal, to whom he also gives the right hand. His name is also stamped on the republic's money. All the credentials of the republic's ministers to foreign courts are made out in his name, though they are neither signed nor sealed by him. The letters of the republic's ministers, and other instruments from foreign princes, are directed to him; yet he is not to open them, but in the presence of some of the council. He has the disposal

sal of all preferments in St. Mark's church, of which he is invested with the entire jurisdiction; and the knights of St. Mark are created by him alone. He likewise fills up the lower offices belonging to the palace: and lastly, his family is not subject to any sumptuary laws. His annual income is twelve thousand Venetian ducats: of this sum he cannot expend less than one-half on the four grand entertainments he is obliged to give every year; and to support his dignity in a proper manner, the remainder is so far from sufficient, that his own private fortune must be drawn upon considerably.

Among the other restrictions laid on the doge are the following: - During his life none of his children or brothers can hold any of the great honorary offices, nor be sent on embassies. He is not to marry the sister or relation of a prince, without the consent of the great council; nor can he receive any present from a foreign prince. In state affairs he cannot transact the least matter without the council; nor can he resign, though he may be deposed. In general his authority is no greater than that of a private person, except he has such abilities as to influence the whole council; then indeed his authority is paramount; but persons capable of gaining such an ascendancy are seldom chosen. On the death of the doge a formal enquiry is made, by six persons, chosen for the purpose, and called correctors, whether he has

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abused his power; whether, from a care of his own concerns, he has neglected those of the public; whether he lived agreeably to his dignity, &c. If found guilty of any mal-administration, a fine is levied on his heirs, proportioned to the nature of the charges exhibited. Such are the actual restrictions and impending dangers, which a doge of Venice must submit to! and the person duly elected is not to decline it.

On Ascension-day, the doge, or, in case of his illness, the vice-doge, who is always one of the six consiglieri, performs the annual ceremony of marrying the Adriatic Sea, in a barge called the bucentaur, which is pompously gilt and carved. At about ten in the morning, the signal being given by the firing of great guns, and ringing of bells, he goes on board this vessel, and, accompanied by several thousand barks and gondolas, a great number of gallies finely ornamented, and the splendid yachts of foreign ambassadors, is rowed out to sea, about two hundred paces toward the islands of St. Lido and St. Erasmo. The patriarch and dignified clergy come on board the bucentaur, and present the doge and signoria, as they pass, with nosegays or artificial flowers, which, at their return they make presents of to their acquaintance. The doge, at his putting off and return, is saluted by the cannon of a fort on the Lido, and by those on the island Erasmo, and with the small arms of the soldiers, who are drawn up along the Lido shore. These

These islands lie about two Italian miles from the city. An eminence on the island of Lido affords a distinct view of this pompous procession, and of the vast number of boats, &c. which covering the surface of the water make a beautiful appearance. In the mean time several hymns are performed on board the bucentaur, by the band of music belonging to St. Mark's church, and several prayers, appointed for the occasion, are read or sung, till the doge has passed the two forts of Lido and St. Erasmo; and then he proceeds a little farther toward the Lido shore, the stern of his barge being turned toward the main sea.

Here the patriarch pours into the sea some holy water, which is said to have the virtue of preventing and allaying storms. After this the doge, through an aperture near his seat, drops into the sea a gold ring of a few dollars value, saying, in Latin, "We espouse thee, O sea, in token of
"our real and perpetual dominion over thee."
After this the procession returns, and the doge with his company land near the church of St. Nicholas, in the island of Lido, where the patriarch in person celebrates a solemn mass. In the evening the principal members of the council, and all who waited upon the doge in the bucentaur, are entertained at the ducal palace.

In the grand council all nobles of twenty-five years of age may take their place. It usually meets

on Sundays and holidays in the large hall of the ducal palace.

The senate or *pregadi*, are a committee of the grand council, by whom they are chosen, and have the management of the most secret and important affairs of state, as the making of alliances, declaring war, concluding peace, coining money, imposing taxes, &c. They consist of sixty ordinary, and as many extraordinary members: beside the nine procurators of St. Mark, the collegium, the doge's six counsellors, the *il consiglio di dieci*, the censors, the judges della *quarantia criminale*, and other inferior judges, so that the whole senate consists of about three hundred persons.

Mr. Addison observes, that among all the instances of their politics, there is none more admirable than the great secrecy which reigns in their public councils. "The senate," says he, "is generally as numerous as our house of commons, if we only reckon the sitting members, and yet carries its resolutions so privately, that they are seldom known till they discover themselves in the execution. He gives an instance of their holding a great debate concerning the punishment of one of their admirals, which continued a month, and concluded in his condemnation; yet none of his friends, nor of those who had engaged warmly in his defence, gave him the least intimation of what was passing against him, till he was actually seized, and in the hands of justice."

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The college, called "the Seignior," is the supreme cabinet council of the state; it was originally composed of the doge and six counsellors only, but to those at different periods were added, six of the grand council chosen by the senate, who were called Savii (Sages) then five Savii of the Terra Firma, whose more immediate department it was to superintend the business of the towns and provinces belonging to the republic on the continent of Europe, particularly what regards the troops; at one time there were also five Savii for maritime affairs, but since the state has lost its commercial consequence, five young noblemen are chosen by the senate every six months, who attend the meetings of the seignior without having a vote, though they give their opinions when asked: this is designed as an initiation into public business. To these were added the chiefs of the criminal court of forty, which will be afterward spoken of. This college is at once the cabinet council and the representative of the republic. It gives audience, and delivers answers, in the name of the republic, to foreign ambassadors, to the deputies of towns and provinces, and to the generals of the army. It also receives all requests and memorials on state affairs, summones the senate at pleasure, and arranges the business to be discussed in that assembly.

The consiglio di dieci, or "council of ten," is a high penal court, which consists of ten counsellors;

sellors; the doge, who is president; and his fix consiglieri, or counsellors. It is supreme in all state crimes, and possesses the power of seizing any one who is accused before them, of committing him to close confinement, and prohibiting all communication with his relations and friends, of examining and trying him in a summary manner, and, if a majority of the council pronounce him guilty, of condemning him to death, and they may order the execution to be either public or private, as they see proper. This formidable tribunal was established in the year 1310.

About two centuries after, a still more despotic power was entrusted to three individuals, who are always chosen from the above council of ten, and form the court called the State Inquisition. These inquisitors likewise keep the keys of chests which are placed in several parts of the ducal palace, enclosed within the open jaws of lions' heads carved in the walls; through which notes are conveyed by any one who is disposed to drop them: and thus notice is secretly given to the government of whatever may concern it to know. Such informations need not be signed, and are therefore generally anonymous: but if a reward is expected, the informer may at any time make himself known, by producing a piece of paper torn from the billet put into these denuncie secrette, as they are called, so as to tally with it.

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The history of Venice furnishes a dreadful instance, in the beginning of the last century, of a number of confederated villains, who concerted their measures so artfully as to frame false accusations against some of the Venetian nobles, which, in the opinion of their judges, convicted them of treasonable practices against the state, and one at least was publicly executed. At length the frequency of accusations created suspicions, which led to a full detection of the infernal scheme; whereupon every possible reparation was made to the manes of the innocent victim, the honour of whose family was fully restored, but the tribunal, which decreed the sentence, was suffered to possess the same unlimited power, and anonymous information was only more cautiously received, for it is a political maxim in Venice, that "it is of more importance to the state to intimidate every one even from the appearance of a crime, than to allow a person, against whom a presumption of guilt appears, to escape, however innocent he may be." How different this from the merciful spirit of the English laws, which hold it to be better that ten guilty persons escape than that one innocent person should suffer! The use of the torture is still continued in Venice, although at length laid aside in most parts of Europe. In all cases where there is a dissenting voice among the state inquisitors, the business must be laid before the council of ten fully assembled. The state inquisitors have keys to every

every apartment of the ducal palace, and can penetrate, when they think proper, into the very bed-chamber of the doge, open his cabinet and examine his papers. Although many important events have happened since the establishment of this state inquisition, which have greatly affected the republic in its power, riches, and extent of dominion, yet the nature of the government has remained much the same.

No government furnishes so many instances of new institutions, designed to correct abuses by superintending the conduct of those in power, and punishing every kind and degree of delinquency, even in the highest officers of the state. Here are no less than three courts composed of forty members, the department of the most ancient of which is to take cognizance of the conduct of judges in civil and criminal causes; this is now called "the old council of forty." Another has been established as a court of appeal from the decisions of all inferior magistrates. There was afterward a third court of forty to decide in causes without the city of Venice. It has been the great object of attention in the Venetian republic to balance the power of one court by that of another, and to make them reciprocal checks on each other; for which purpose certain magistrates are appointed, whose sole business it is to see that others perform their duty upon all occasions.

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The Venetian government is peculiarly distinguished for its punctual and impartial execution of the laws; for this, all respect to individuals, all private considerations whatever, and every compunctious feeling of the heart is sacrificed; to execute law with all the rigour of justice is considered as the chief virtue of a judge. The history of Venice furnishes two instances which bear a strong similarity to the conduct of the Roman Brutus, the first of that name, which we shall give on the authority of Dr. Moore. In the year 1400, Antonio Venier being doge, his son having committed an offence of no great enormity, was condemned in a fine of one hundred ducats, and to be imprisoned for a certain time. During his confinement, he fell sick, and petitioned to be removed to a purer air. The doge rejected the petition, declaring, that the sentence must be executed literally, and that his son must take the fortune of the rest in the same situation. The youth was much beloved, and many applications were made that the sentence might be softened, on account of the danger which threatened him, but the father was inexorable, and the son died in prison. Fifty years after this, a son of another doge named Foscari, being suspected of having been the instigator of the murder of a senator, who was one of the council of ten, was tortured, banished, and on his application to the Duke of Milan, soliciting him to exert his interest for his recall, was brought back

back to Venice, for the purpose of again undergoing the torture, and being closely confined in the state-prison; and the only mercy shewn him was in a permission for the doge, the father of the unfortunate youth, to pay him a visit in his confinement, who, at that time, had held his office thirty years, and was in a very advanced age. The father, on this occasion, exhorted his son to support his hard fate with firmness, whilst the son protested, not only his innocence, but that he was utterly incapable of supporting the confinement to which he was doomed: in an agony of grief he threw himself at his father's feet, imploring him to take compassion on a son whom he had ever loved with the fondest affection, and conjuring him to use his influence with the council to mitigate their sentence, that his son might be saved from the most cruel of all deaths, that of expiring under the consuming torture of a broken heart, secluded from every creature whom he loved. This melting intercession had no other effect upon the father than to draw from him the following reply: "My son, submit to the laws of your country, and do not ask of me what it is not in my power to obtain." After this interview, the miserable youth languished for a while, and then expired in prison; but the violence which his father, as a magistrate, did to his paternal feelings, terminated his life somewhat sooner. A short time after this catastrophe, a Venetian of noble rank, being on his death-bed,

death-bed, confessed, that, urged by private resentment, he was the murderer of the senator whose assassination had given rise to this tragic scene.

It is a wonderful fact, that although an aristocratical despotism presides in full energy at Venice, yet there is no such thing as a military establishment within the city to enforce obedience to the legislature. The only class of people who are officially employed by government, in its executive functions, are called "the Sbirri," or bailiffs, which compose a numerous train of adherents, selected on account of their bodily strength and intrepidity of spirit; but as these cannot possess the efficiency which military discipline and evolutions give in suppressing popular insurrections, it is evident that the governing power places its security in being able by its vigilance, to extinguish a spirit of sedition, at its first appearance, even if moderation and wisdom of conduct should not be effectual to prevent its kindling. Indeed the constitution of Venice is such as almost necessarily to exclude a military establishment in the city, from the dread of one despot subverting the aggregate of despotism. But the resources of force which the civil establishment provides, are not, in cases of emergency, confined to the sbirri, for the whole body of gondoliers, who are as hardy and fearless a race as any of the sons of Neptune, are rendered subservient to the purposes of the state, and obedient to its call, both by habits of regard and motives of interest.

C H A P.

CHAP. XVII.

FLORENCE, OR TUSCANY.

THE grand duchy of Tuscany, of which the Florentino, or territory of Florence, is the most considerable part, both with respect to extent and opuloufness, borders on the Mediterranean, which here receives its name from the duchy, and is called “the Tuscan Sea;” it is also bounded by the Ecclesiastical State, the duchy of Modena, and the republic of Lucca.

This country was called Etruria, or Tuscia, from its ancient inhabitants the Etrurii or Tuscani; but the present duchy does not comprehend all the ancient Etruria.

Etruria fell under the dominion of the Romans about 455 years before Christ: the Ostrogoths possessed it in the fifth century, and then the Lombards, who were driven out by Charlemagne A. D. 800, when it had acquired the name of Florence; after which it became subject to the German emperors, who appointed the governor, until by the encouragement and support of the pope, the governors of Florence rendered themselves independent of the emperor, and put themselves under the protection of the papacy. About the middle of the 13th century, two powerful factions divided the German empire;

empire, prevailed in Florence, and over all Italy, which produced long, extensive, and very ruinous civil wars. These factions were distinguished by the names of Guelphs and Gibellines; (see p. 156). In the result of these contentions Florence became an independent state.

“The interesting æra of the destiny of Florence,” says lord Corke, “is at the beginning of the 13th century, in the year 1215, when the imprudent marriage of Buondelmonte occasioned the first division of Florence.” *Letters to the late Mr. Duncombe*, p. 219.—Toward the conclusion of the 14th, and in the beginning of the 15th century, John de Medicis, a nobleman of Florence, distinguished himself by his wisdom, his wealth, and his popularity: he was the founder of the Medici family, which flourished for more than three hundred years; the lineal descendants from his eldest son Cosmo, in the male line, continuing for more than a century, and those of Lorenzo, his second son, subsisting two centuries afterward. From this ancestor have sprung more men distinguished for genius, capacity, ambition, taste, and patronage of the fine arts, than from any other family in Europe, whilst most of them were not less characterised for their licentiousness and unprincipled profligacy; many of their women likewise were highly celebrated for their personal charms, their strength of mind, and accomplishments, as well as for their advantageous marriages and illustrious descendants.

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Cosmo,

Cosmo, the son of John, obtained the glorious title of "the Father of his Country, and the Reviver of Arts:" he died in 1464. Lorenzo, his grandson, called "the Magnificent, and Father of the Muses," died in 1492, having escaped the fate of his brother Julian, who was killed in the church of St. Raparata (1478) by an assassin named Pazza, who, with others, had undertaken to dispatch both the brothers, to further the political interests of Pope Sixtus IV. but failing in their attempt upon Lorenzo, they were immediately executed; among whom was Salviati, archbishop of Pisa, who was hanged in his pontifical habit at the windows of the town-house. Cardinal Raphael Riario was engaged in the plot, but Lorenzo saved his life. These two brothers had each the honour of having a son raised to the papacy; John, the second son of Lorenzo, was the famous Leo X. and Julio, a posthumous and illegitimate son of Julian, within two years after the death of Leo, succeeded by the title of Clement VII. He was the patron of Machiavel, who dedicated his history of Florence to that pontiff. From the eldest son of Lorenzo descended Lorenzo duke of Urbino, who is supposed to have been the father of Alexander, the first duke of Florence, and his daughter Catharine married Henry II. of France: she was distinguished for her cruelty and superstition, which the dreadful massacre of Paris (24th August 1572) too well attests. She was mother of the three succeeding kings of France. In 1531 the emperor

Charles

Charles V. created Alexander Medicis duke of Florence, and afterward gave him Margaret, his natural daughter, in marriage.

Alexander's successor was Cosmo I. descended from the younger branch of the family of John de Medicis. In 1569 he was declared grand duke of Florence, by pope Pius V. which was ratified by the emperor, on condition of his holding it as a fief of the empire; and in 1600 the emperor conferred on the grand duke the title of "Royal Highness." "The general character to be drawn of Cosmo I." says lord Corke, "seems to be the same as that given by lord Clarendon of Oliver Cromwel, "a great wicked man." Cosmo's sense, or rather his cunning, directed him when to yield properly, not timidly, to the fiercest winds that could blow; he put an end to the commonwealth, he wished and desired to be king of Tuscany; finding that point impossible to be carried, he contented himself with the title of great duke, which comprised the regal power. Thus far the parallel holds, it will go no farther: Cosmo was learned and vicious, Cromwel was neither." *Letters* p. 183.—Two execrable crimes stigmatize the memory of Cosmo: the one an incestuous intercourse with his own daughter Isabella; the other the deliberate murder, with his own hand, of his second son Garcias, who had killed his eldest and favourite son John whilst hunting, but whether by accident or design was never ascertained.

This country was deservedly celebrated for having been, during the whole of the 16th century, so

eminent a seat of literature, as to be scarcely equalled by any other in Europe. Florence was, in that century, called "the Athens of Italy." Tuscany was the mistress of politeness to France, as France has since been to all the western world; and this little province may justly boast of having produced, and nearly at one time, a greater number of extraordinary men than perhaps any of the most extensive European kingdoms. Francis, third son of Cosmo, succeeded him, whose daughter Mary married Henry IV. of France, from whom all the succeeding kings have descended. In 1587 Francis was poisoned by his brother Ferdinand, a cardinal, who, in consequence of this fratricide, became third great duke, and transmitted that dignity to his son Cosmo II. Three lineal descendants followed, namely, Ferdinand II. in 1621, Cosmo III. in 1670, and John Gaston, seventh great duke, in 1737, at whose death the male line of the house of Medicis being extinct, the dukedom was transferred to the house of Austria.

The late duke of Dorset (uncle to the present duke), happening to be at Florence when the house of Medicis became extinct by the death of John Gaston, composed his picturesque pastoral elegiac song on that occasion; in which he celebrates the deceased duke by the name of Palemon, draws a beautiful picture of the happiness which the country enjoyed under the government of that family, and laments that it should become subject to the house
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of Austria, whom he calls "northern men," and "an iron race."

There is here an order of knighthood, called the order of St. Stephen, instituted by Cosmo I. in 1554. Its privileges are very like those of the order of Malta. The great duke is always grand-master, and the chief residence of the knights is at Pisa.

The annual revenue of this duchy was stated by lord Corke to be about £. 500,000 sterling, and the annual expence of the government to be about half that sum. *Letters to Mr. Duncombe*, p. 228.

Florence, the capital, is the second city in Italy; being highly celebrated for its many noble works in architecture, sculpture, painting, and every production of the fine arts.

C H A P. XVIII.

THE REPUBLIC OF ST. MARINO.

THIS small state is enclosed by Romagna and Urbino, and lies at no great distance from the Adriatic Sea; it consists of a very high craggy mountain, with some eminences lying at its foot. The town, the seat of this republic, is seated on the summit of this lofty mountain, where it is generally hid among the clouds, and the streets are sometimes covered with snow, when it is clear and warm weather in all the country around. There is said to be neither spring nor rivulet in the whole

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dominion;

dominion; but the people are well provided with large cisterns and reservoirs, of rain and snow-water. The wine that grows on the sides of their mountain is extremely good, and much better than any on the cold side of the Apennines, and their cellars have a natural advantage that renders them extremely cool in the hottest seasons; for they have generally in the sides of them deep holes that run into the hollows of the hill, whence there constantly issues a breathing kind of vapour, so very chilling in the summer-time, that a man can scarce suffer his hand in the wind of it.

This very singular and respectable little community could not fail of exciting the attention of Mr. Addison (that accurate examiner of men and manners) when he visited Italy; and to him the public are indebted for what they know concerning it.

St. Marino has three castles, five churches, and three convents, and reckons about five thousand persons in its community. Both the inhabitants and the historians who mention this little republic, give the following account of its origin. St. Marino, by birth a Dalmatian, and by trade a mason, was employed, near one thousand four hundred years ago, in the reparation of Rimini, situated in its neighbourhood, and after he had finished his work, retired to this solitary mountain, as finding it very proper for the life of a hermit, which he led in the greatest rigours and austerities of religion. He had not been here long before he

wrought

wrought a miracle, which, joined with his extraordinary sanctity, gained him such esteem, that the princes of the country made him a present of the mountain, to dispose of it at his own discretion. His reputation quickly peopled it, and gave rise to the republic which calls itself after his name; so that the commonwealth of St. Marino may boast at least a nobler origin than that of Rome; the one having been at first an asylum for robbers and murderers, and the other the resort of persons eminent for their piety. To this saint the best of their churches is dedicated, and there his remains are deposited. His statue stands over the high altar, holding in its hands a mountain crowned with three castles, which are also the arms of the commonwealth. To his protection they attribute the long duration of their state, and consider him as the greatest saint next the blessed Virgin; and so high is their veneration for him, that by a law in their statute book, such as speak disrespectfully of him are to be punished in the same manner as those who are convicted of blasphemy.

This small republic has lasted near 1400 years, in which time all the other states of Italy have frequently changed their masters and forms of government. Their whole history is comprized in two purchases made of a neighbouring prince, and in a war, in which they assisted the Pope against the lord of Rimini.

Possessing a territory neither fertile, extensive, nor convenient, this little community has hitherto

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escaped

escaped the rapacity of neighbouring princes; and should it be attacked, the people would no doubt sell their freedom and their lives at as dear a rate as possible. There is but one road by which to ascend their mountain, and they have a very severe law against any one who shall enter the town by another path, lest a new one should be formed on the sides of it. As a further security, all who are capable of bearing arms are exercised and ready to turn out at a moment's call.

The government of this commonwealth was originally lodged in what they termed the arengo, a great council, in which every house had its representative: but finding great confusion arise from such a multitude of statesmen, they devolved their whole authority into the hands of the council of sixty. The arengo, however, is still called together in cases of extraordinary importance, and if, after due summons, any member is absent, he is to be fined to the value of about a penny English, which the statute says he shall pay without any diminution or favour. Another instance of the scarcity of money and simplicity of manners among these people, our author met with on examining the statutes of the republic, which are written in Latin, and were printed at Rimini in one volume folio. In it is a chapter on the public ministers of the state, and there it is enacted, that when an ambassador is dispatched from the republic to any foreign state, he shall be allowed, out of the treasury, to the value of a shilling a day.

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The principal officers of the commonwealth are the two capitanoes, whose power resembles that of the old Roman consuls; but they are chosen every six months. Some have served this office six or seven times, but the same person never enjoys it twice successively.

The third officer is a commissary, who judges in all causes both civil and criminal; and that his decisions shall be impartial, this office is always conferred on a foreigner, who holds it for three years, and is paid out of the public stock. The physician is considered as the fourth man in the state: he likewise must be a foreigner, and is elected for three years, but if approved, he is continued longer in his post. Next to him in consequence is the schoolmaster, which office may be supposed to have been filled by a very capable man at that time, for Mr. Addison says, he scarce met with any in the place who had not some tincture of learning.

These people are esteemed very honest and rigorous in the execution of justice, and seem to enjoy more content and happiness among their rocks and snows, than the other Italians in the pleasanter vallies in the world. Indeed nothing can be a greater instance of the natural love of mankind for liberty, and of their aversion to arbitrary government, than such a savage mountain covered with people, while, in the same country, the Campagna of Rome is almost destitute of inhabitants.

CHAP.

C H A P. XIX.

THE KNIGHTS OF MALTA.

THE island of MALTA, the ancient Melite, is situated in $35^{\circ} 54'$ N. latitude; and the city in $14^{\circ} 21'$ E. longitude from Greenwich. The island is sixty English miles to the south of the island of Sicily. It was here that a viper fastened on the hand of St. Paul, when he was wrecked on the coast, as is recorded in the Acts of the Apostles. This island is computed to be twenty miles in length, twelve in breadth, and near sixty in circumference. It was anciently little more than a barren rock, of very white free-stone, but such quantities of soil have been brought from Sicily, that it is now become a fertile island, though it produces no more corn than is barely sufficient to maintain the inhabitants six months in the year, and the rest they purchase in Sicily.

The most ancient inhabitants of Malta of whom we have an account, were the Phæacians, who were driven out by the Phœnicians, as they were by the Greeks. It seems afterward to have been under the dominion of the Carthaginians, from whom it was taken by the Romans. Upon the declension of the Roman empire, it was first subdued by the Goths, then by the Saracens, from whom it was wrested by the Normans in 1090, after which it had

had the same masters as Sicily, till Charles V. gave it to the knights of St. John of Jerusalem.

These knights arose in the following manner: Several merchants of Amalfi, in the kingdom of Naples, had, by their trade, so ingratiated themselves with the Saracen princes, that they were permitted to build a church at Jerusalem, which was finished in 1248, and called St. Maria della Latini. As there was a great resort to the Holy Sepulchre, the above merchants built an hospital and oratory for the accommodation of pilgrims, which they dedicated to St. John the Baptist, and appointed certain monks to attend on the pilgrims, who from their office were styled Hospitallers, and from the church of St. John, Johannites. At first they procured necessaries from Amalfi, but after the conquest of Palestine, the fruit of those destructive croisades which desolated Europe, Godfrey of Bouillon endowed them with several lands; and his successor Baldwin having put them in possession of some castles and towns, they held a general chapter, and elected Raymund di Podio their master, who instituted an order out of the brotherhood, and made them take the vows of chastity, poverty, and obedience; gave them the octangular cross, and a black cloak, as the badge and habit of their order, and divided them into three classes, knights, Capellans, and Servanti d'Armi. This happened toward the close of the seventh century. The order was confirmed by the pope, and, notwithstanding

withstanding their vow of poverty, they obtained considerable wealth. They maintained their ground in Syria and the Holy Land, against the continual assaults of the Turks, for two hundred years, till losing Acra, the last place they possessed, in 1291 they removed to the island of Cyprus, and in 1308 took the isle of Rhodes and the neighbouring islands, which they held for the space of two hundred and thirteen years, during which they were styled knights of Rhodes; but Solyman II. having dispossessed them in 1528, after they had made a long and brave resistance, they first went to Candia, and afterward separating, some went to Venice, and others to Viterbo and other places in Italy, especially to Nice in Savoy. But Charles V. apprehending that Solyman would, on that account, make a descent into Italy, sent them to Syracuse in Sicily, and in 1529 conferred on them the islands of Malta and Gozo, and also committed to them the defence of Tripoli, which was then in his possession. From this period they obtained the name of "knights of Malta."

The order consists of eight tongues, or nations, the principal of which are the French, Italian, Spanish, English, and German. In France are three tongues, namely, those of Provence, Auvergne, and France, peculiarly so called. Spain is divided into those of Arragon and Castile, and with the Germans are united the priory of Denmark, Sweden, and Hungary. Mr. Brydone speaks
of

of only seven tongues. Each of these countries has contributed to the advancement of the order, especially France, there being three hundred commanderies in that kingdom, which, if added to those of other countries, the whole number of knights may be computed to amount to three thousand: yet their losses by war, and more particularly by the Reformation, have been very considerable, the order being now destitute of the English, Danish, Swedish, and Hungarian priories; they have also suffered greatly in Germany and the Netherlands.

The knights must be all noblemen, and produce proofs of an illustrious ancestry: such as have done this are styled "*cavalieri di giustizia*," in contradiction to the *cavalieri di gratia*, who cannot sufficiently ascertain their descent, yet are made knights on account of their personal merits. According to the statutes, no natural children, except those of princes, nor persons under eighteen years of age, are admitted into the order. They engage to be at continual war with the Mahometans and all corsairs of that religion; and, as they have adopted St. Augustine's rule, are as a religious order subject to the pope.

"As Malta," says Brydone, "is an epitome of all Europe, and an assemblage of the younger brothers, which are commonly the choicest of its greatest families, it is one of the best academies for politeness. All the knights and commanders have much the appearance of gentlemen and men
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of the world. No character is seen here in its extreme. The French skip, the German strut, and the Spanish stalk, are all mingled together in such small proportions, that none of them appear in excess, yet each of these nations retain something of their original characteristic ; it is only the exuberance of it which is worn off ; and it is still easy to distinguish the inhabitants of the south and north side of the Pyrenees, as well as those of the east and west side of the Rhine." *Tour, I. 338.*

The same author observes, that " Malta is perhaps the only country in the world where duelling is permitted by law. Here the duellists are obliged to decide their quarrel in one particular street of the city of Valetta, and are required by law to put up their swords when ordered so to do by a woman, a priest, or a knight. Whenever a knight is killed in one of these rencounters, a cross is always painted on the wall opposite to the spot where he fell ;" our author counted about twenty of these crosses. *Tour, I. 332.* About 24 years ago (from 1794) two knights had a dispute at a billiard-table, and one abused and struck the other, notwithstanding which the aggressor refused to fight the injured party, although repeatedly called upon. For this dastardly conduct the knight was proceeded against judicially, and condemned to a public penance in the great church of St. John, for 45 days successively ; then to be confined in a dungeon without light for five years, after which to remain
a prisoner

a prisoner in the castle for life. The knight who received the insult was disgraced, merely because he had not an opportunity of wiping out the affront in the blood of his adversary.

CONSTITUTION.] The grand master is styled, according to Mr. Brydone, "Serene Highness and Eminence," and is under the jurisdiction of no temporal power; but in what relates to the order he is accountable to his council and chapter: though, with respect to the island and inhabitants, he is entirely absolute. The grand master in the year 1770, when Mr. Brydone was on this island, was named Pinto; he was of a Portuguese family, and had been at the head of this singular little nation for upward of thirty years; and although he was then considerably more than ninety years of age, he retained all his mental faculties in full perfection, and bade fair to live many years. "His household attendance and court," says our author, "are very princely, and he possesses more absolute power than most sovereign princes. He has the disposal of twenty-one commanderies and one priory every five years. He is chosen by a committee, consisting of twenty-one members, nominated by the seven tongues or nations, three out of each nation." *Tour*, I. 327. When at home, he usually wears a long black gown, made after a particular fashion, with a large golden key of the holy sepulchre hanging by his side; but on a journey he dresses like a layman, and wears a sword.

Priories

Priories of the order are established throughout all the popish countries in Europe, of which the great priory of Germany, established at Heiter-sheim in Brisgaw, holds the first place. Its administrator has the dignity of a prince of the empire, with a seat and voice in the diet among the princely abbots; and he must annually remit to the grand master, whose vicar he is reputed to be, the necessary contributions for acting against the Mahometans, and the usual assessment payable by every commandery.

C H A P. XX.

T H E T U R K S.

THE Turks are of Tartarian or Scythian extraction; and this appellation was first given them in the middle ages as a proper name; it being a general title of honour to all the nations comprehended under the two principal branches of Tartar and Mongol, who therefore never use it as a proper name of any particular Scythian or Tartarian nation. The word tur, as an adjective, signifies sublime and pre-eminent; and, as a substantive, a governor. The Scythian or Tartarian nation, to which the name of Turks has been peculiarly given, dwelt
betwixt

betwixt the Black and Caspian Seas, and became first known in the seventh century, when Heraclius, emperor of the East, took them into his service; in which they so distinguished themselves, by their fidelity and bravery in the conquest of Persia, that the Arabian and Saracen caliphs had not only select bodies of them for guards, but their armies were composed of them. Thus gradually getting the power into their hands, they set up and dethroned caliphs at pleasure. By this strict union of the Turks with the Saracens or Arabs, the former were brought to embrace the Mahometan religion, so that they are now become intermixed, and have jointly enlarged their conquests; but as the Turks became superior to the Saracens, they subdued them.

Prince Cantemir gives the following account of the origin of the Ottoman empire.

Genghiskan, at the head of his horse, issued out of Great Tartary, and made himself master of a vast tract of land near the Caspian Sea, and even of all Persia, and Asia Minor. Incited by his example and success, Schah Solyman, prince of the town of Nera, on the Caspian Sea, in the year 1214, passed Mount Caucasus with fifty thousand men, and penetrated as far as the borders of Syria; and though his career was stopped there by the Genghiskan Tartars, yet in the year 1219 he penetrated a second time into Asia Minor, as far as the Euphrates. Othman, his grandson, made himself mas-

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ter of several countries and places in Lesser Asia, belonging to the Grecian empire : and having, in the year 1300, at the city of Carachifer, assumed the title of emperor of the Othmans, called his people after his own name. This prince, among many other towns, took, in the year 1326, Prusa, in Bithynia, now called Bursa, which Orchan, his son and successor, made the seat of his empire. Orchan sent Solyman and Amurath, his two sons, on an expedition into Europe; the former of whom reduced the city of Callipolis, and the latter took Tyrilos. Amurath succeeding his father in the government in 1360, took Ancyra, Adrianople, and Philippopolis; and in 1362 over-ran Servia, and invaded Macedonia and Albania. Bajazet, his son and successor, was very successful both in Europe and Asia, defeating the Christians near Nicopolis; but, in 1401, he was routed and taken prisoner by Tamerlane. His sons disagreed; but Mahomet I. enjoyed the sovereignty, and his son Amurath II. distinguished himself by several important enterprizes, and particularly in the year 1444 gained a signal victory over the Hungarians near Varna. Mahomet II. the greatest of all the emperors, in 1453, made himself master of Constantinople, and reduced the whole Grecian empire under his dominion, subduing twelve kingdoms and two hundred towns. After this, Bajazet II. and Selim I. enlarged the Turkish empire in Europe, Asia, and Africa; and Solyman I. became not

not less famous for his victory over the Hungarians than for his body of laws.

The succeeding emperors were less successful; for though Mahomet IV. subdued Candia, and laid siege to Vienna, he met with ill success in Hungary; and in the reigns of Solyman II. Achmet II. and Mustapha, the Hungarians and Venetians were so successful against the Turks, that Mustapha II. in 1699, was glad to conclude the peace of Carlowitz. Mahomet III. in 1718, agreed to the peace of Passarowitz; but Achmet V. by the peace of Belgrade, in 1739, re-annexed Servia, a part of Walachia, and Choczin, to the empire.

The present empress of Russia, soon after her elevation, began to make it a favourite object in her plan of politics to gain a dictatorial ascendancy over the king and diet of Poland. This she effected partly by the intrigues and persuasive bribes of her minister at the court of Warsaw, and partly by marching a powerful army into that kingdom: but as soon as this hostile step was taken the Porte took the alarm, and stimulated by jealousy of its northern rival, resolved to support the liberties and independence of the Poles.

These resolutions being formed in the divan of Constantinople, M. Obreskow, the Russian resident there, was, according to the constant practice of the Turks on such occasions, committed a prisoner to the castle of the Seven Towers, (Oct. 5, 1768.) War was declared against the empress of Russia,

and the most vigorous preparations were made to collect the whole force of the empire. The court of Russia was far from seeking a rupture with the Porte, being fully employed in important objects nearer home; but being unable to prevent a war, two armies, amounting together to 150,000 men, were formed, at the head of the largest of which prince Gallitzin crossed the Niefter, and entered Moldavia, with a view of becoming master of Choczin; but the prudent measures taken by the Turkish vizier frustrated all his attempts, and obliged him to repass the river. The impatience of the Turks to pursue these advantages and to transfer the seat of war into Podolia, excited a general disgust at the cautious and circumspect conduct of their leader; in consequence of which he was removed, and Maldovani Ali Pacha, a man precipitate and incautious, appointed in his stead; who by repeated attempts to cross the Neister in sight of the Russian army, lost in the short space of a fortnight 24,000 of his best troops; which spread such general discontent through the army, that, renouncing all subordination, the troops retreated tumultuously toward the Danube, and no less than 40,000 men are said to have abandoned the standard of Mahomet in this precipitate flight. The Turkish provinces of Moldavia and Walachia were over-run by the Russians, and most of the places of strength became easy preys to the conqueror. The campaign, which opened so auspiciously for the
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the Ottomans, by the rashness and folly of their general ended in their disgrace and ruin. The vizier was degraded and banished.

The Czarina, who almost from the commencement of her reign had laboured to establish a naval force, which, under the skilful superintendency of Sir Charles Knowles, had been successfully effected, now caused a large fleet of Russian men of war, commanded by count Orlov, to proceed from the Baltic to the Mediterranean, to annoy the Turks on their extensive coasts in the Levant. The unskilfulness of the Russians in maritime affairs, greatly retarded the progress of their fleet; and it was not until the spring of 1770, that it arrived at the scene of action, although many experienced British officers were volunteers in the expedition. The Turks, to whom the sea has ever proved a fatal element, for some time had no force capable of opposing the enemy, so that the Morea was exposed to their ravages, and several places of strength were taken; the Greek inhabitants every where joyfully received the invaders; but at length an army of Albanians being collected, drove the Russians to their ships, and having recovered the whole country, chastised the revolt of its inhabitants, by the lawless vengeance of a licentious soldiery. The Russians, now driven from the Morea, had advanced in full force into the Egean sea, and passing the straits which divide the island of Scio from the coast of Natolia, were met by a

Turkish fleet of superior force. A furious engagement ensued on the 5th of July, in which the Russian admiral Spiritof encountered the captain Pacha, in the Sultana of 90 guns, yard-arm and yard-arm. The two ships running close together, grappled each other. The Russians, by throwing hand granades, set the enemy's ship on fire, which rapidly spread, and soon reached the Russian ship. This dreadful spectacle suspended the action between the two fleets, until both ships blew up. Only 24 Russians were saved, among whom were the admiral, his son, and count Theodore Orlow; the ship carried 90 brass guns, and had on board a chest containing 500,000 rubles (£. 112,500 sterling). Although each fleet was equally affected by this event, yet it infused a panic among the Turks, which the Russians did not partake of. During the remainder of the day, the Turks maintained the action; but on the approach of night, the captain Pacha, contrary to the advice of his officers, gave orders for each ship to cut its cables, and run into a bay on the coast of Natolia, near a small town anciently called Cyssus, but now known by the name of Chisme. Houssein Bey, who had raised himself by his talents for war to be second in command, saved his ship by bravely forcing his way through the enemy's fleet. Here the Russian fleet soon after blocked them up, and began a furious cannonade; which being found ineffectual, a fire-ship was sent in at midnight, on the 7th of July, which by the intrepid

trepid behaviour of lieutenant Dougdale, grappled a Turkish man of war, and the wind at that moment being very high, the whole Ottoman fleet was consumed except one man of war, and a few galleys that were towed off by the Russians. The Russians the next morning entered the harbour, and bombarded the town and a castle that protected it; and a shot happening to blow up the powder magazine, both were reduced to a heap of rubbish. Thus through the fatal misconduct of a commander there was scarce a vestige left, in a few hours, of a town, a castle, and a fine fleet, which had all been in existence the day before. It is somewhat remarkable, that this place was rendered famous by a great victory which the Romans gained there over the fleet of Antiochus, in the year before Christ 191. The Turkish fleet consisted of 15 ships of the line, from 60 to 90 guns, beside a number of chebecs and galleys, amounting in the whole to near 30 sail. The Russians had only ten ships of the line, and five frigates. The Turkish fleet being thus annihilated, it might have been expected that the Russian admiral would have shaken the Ottoman empire to its very foundations: that he would have put it to the proof how far the Dardanelles were effectual for the defence of the Hellespont. Had he proved successful against those celebrated barriers, Constantinople itself, the seat of empire, must have fallen into his hands. It seems evident that the views of Russia did not

extend to the effecting such a purpose; her fleet, during the remainder of the war, was only employed in making descents on the Turkish islands, and with little or no success.

In that space of time the great Russian army having passed the Danube, found its progress in Bulgaria stopped by the range of mountains which intersects that country, whilst it was continually harassed by detachments from the Turkish camp. The expences of the war were severely felt by each empire, and although that of Russia had gained the ascendancy, no beneficial consequences had been realized. In this state of affairs, the grand seignior Mustapha III. emperor of the Turks, died, January 21st, 1774, in the 58th year of his age, and 17th of his reign; he appointed his brother Abdulhamet to succeed him in the throne. The war was continued with spirit; but a large Turkish army, commanded by the Reis Effendi, being most disgracefully defeated by general Kamenfki, the Porte, no longer able to maintain the war, was compelled to receive terms from the conqueror. A peace was signed on the 21st of July, 1774, at Kainardgiac, to ratify which the musti issued his fetfa, or ordinance, in which, to the great degradation of Ottoman pride, it is said, that, "seeing our troops will no longer fight the Russians, it is necessary to conclude a peace."

The treaty of peace consisted of 28 articles, by which, among other advantages, the Russians obtained

tained a free navigation in all the Turkish seas, together with the passage through the Dardanelles: Russian consuls were likewise to reside in the Turkish sea-ports.

Although peace was, upon these conditions, restored, yet it soon became apparent that the latent ambition of Catharine, caused her to meditate the utter subversion of the Turkish empire, and indulged the hope that she herself should effect it. To bring forward this grand design, she made a progress from Moscow to the Crimea, with all the pageantry of imperial state. Whilst on this journey she received a visit from the late emperor of Germany, Joseph II. and, as the visits of potentates are generally fatal to the peace of the world, there was good ground to suppose that this was portentous to the Ottoman Empire, and had for its chief objects to settle the mode of attacking it, and how it should be divided when conquered. The Porte took the alarm, and, determining not to await the maturation of its enemy's councils and force, published a manifesto, which is dated the 7th of August, 1787, and began hostilities against the empress of Russia. The emperor, soon after, led a very formidable army against the Turkish fastnesses on the frontiers of Hungary, not doubting but that every thing would fall before him with the rapidity which Cæsar exulted in; but his progress was opposed, and his measures frustrated

trated by the surprising valour and conduct of the Turks.

The war with Russia was chiefly maritime, and the seat of it the Black Sea; but here neither success nor glory accrued to the Turkish arms. The Russians became masters of Ocsakow, and in every conflict at sea were decisively superior.

This unequal war was not looked upon with indifference by some other of the great powers of Europe. The subjugation of the Turkish empire, and the vast increase of power which Russia would acquire, by possessing the most valuable, because the most commercial parts of it, were considered as revolutions in which the other powers of Europe were deeply interested. In consequence of which a close alliance was formed between Great Britain and Prussia, having for its chief object, the rescuing the Turks from that destruction which hung over them, by restoring peace to that part of Europe. The losses and disgraces which the emperor sustained, and the death of general Laudohn, who only had effected any thing, rendered that prince anxious to terminate the war; and the empress of Russia, through the mediation of the British court, at length acceded to terms of peace, by the conditions of which very important towns and districts are added to her dominions, which, however, her arms had previously obtained; but she seems now to have transferred the completion
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of her grand plan to her successor, should he possess those distinguishing talents which have advanced the empire to its present grandeur since the time of the second Peter, and which have appeared under the government of women in a remarkable succession.

GOVERNMENT.] The titles of the emperor, according to the custom of the East, are very prolix and magnificent, as will appear from the following specimen. We, the servant and lord of the most honoured and blessed cities, the venerable houses, and sacred places, before which all nations bow; of Mecca, which God delights to honour; of the splendid Medina, and the holy city of Jerusalem; of the imperial and desirable cities of Constantinople, Adrianople, and Bursa, emperor; also of Babylon, Damascus, of the fragrant Paradise, and the incomparable Egypt; of all Arabia, Aleppo, Antioch, and many other highly celebrated and memorable places, cities, and faithful vassals, emperor; emperor of emperors, the most gracious and all-powerful sultan, &c.

The Turkish arms are a crescent.

In the succession to the empire no regard is paid to age or birthright, the Turks esteeming it sufficient, if, in their elections they keep to the Othman family: but women are excluded from the throne. Though the government is purely monarchical and despotic, yet if the emperor is inattentive to gratify the humours of the people, and especially

especially of the mutinous janizaries, he is not only in danger of being deposed, but also of being murdered.

The emperor's divan, or council of state, meets twice a week in the emperor's palace, that is on Sundays and Thursdays. The grand vizier, who sits as president, has on his right hand the cadi-laskier of Romelia, and on his left that of Natolia. The mufti also assists when expressly summoned. All the other viziers have likewise a seat here, and next to them stand on one side the testerdar, or high treasurer, the reis-effendi, or secretary of state, and other commissioners of the exchequer; but the military officers, as the aga of the janizaries, the aga of the spahis, the aga of the filuds, &c. sit within the divan. These several members wear a particular habit. The sultan does not enter the room; but hears what passes from an adjoining chamber, which looks into the divan.

When he convenes a general council, to which all the great persons of the empire are summoned, as the clergy, the military and other officers, and even the old and most experienced soldiers, such a divan is called ajak divani, the whole assembly standing.

The highest office, next to the sultan, is the vizier azem, or grand vizier, who has the care of the whole empire, and is not only intrusted with the management of the revenue, with foreign affairs, and the administration of justice in civil and criminal

criminal concerns, but also with the conduct of wars, and the command of armies. When the sultan nominates this great officer, he puts into his hand the seal of the empire, upon which is engraven his name. This is the badge of his office, and he always carries it in his bosom. With this seal he dispatches all his orders, without consulting any one. His power is unlimited, except with respect to the troops, which he cannot punish without the consent of the commanders. All affairs are decided by his judgment; and he disposes of all the posts in the empire, except those of judicature.

The grand vizier lives in the utmost splendour; he has above two thousand officers and domestics in his palace, and when he appears in public has his turban adorned with two plumes of feathers, enriched with diamonds and precious stones; the harness of his horse is usually set with rubies and turquoises, and his housings richly embroidered with gold and pearls. His guard is composed of about four hundred Bosnians, or Albanians, some of whom attend him on foot when he goes to the divan; but when he marches into the field, they are all well mounted, and carry a lance, a sword, a hatchet, and a brace of pistols. He is preceded by three horse-tails, on the top of which is a gold ball. This is the military ensign of the Ottomans; for one of their generals being at a loss how to rally his troops, who had lost all their standards,

standards, cut off a horse's tail, and erecting it on the point of a lance, the soldiers flocked to this new ensign, renewed their attack, and became victorious.

When the sultan honours the grand vizier with the command of an army, he takes out one of the plumes of his own turban, and delivers it to him to place in his own. Upon his receiving this mark of distinction, the soldiers acknowledge him for their general. The grand vizier's income, without being guilty of any injustice, amounts to about six hundred thousand dollars a year, (£. 135,000 sterling,) exclusive of presents and other perquisites. But notwithstanding the greatness of his revenue, and the splendor in which he lives, he is exposed to continual danger, it being the usual policy of the emperors to screen themselves from the clamours of the people, by throwing the whole blame of any instance of mal-administration on this officer, and giving him up to the public resentment.

Next to the grand vizier are six others, styled "viziers of the bench or council," and "bashas of three horse-tails;" because, when they march, three horse-tails are carried before them, while only one is carried before the ordinary bashas. These viziers ought to be men distinguished by their wisdom, and their knowledge of the laws. They assist at the divan, but never deliver their opinion upon the affairs which are discussed there, unless required by the grand vizier. These have each two thousand

and crowns a year, and the grand vizier often refers matters of small consequence to them, as well as to the ordinary judges. Cady is a word used for all judges of a province or particular place.

A beglerbeg is a viceroy, with several provinces under his command, the name itself signifying a prince of princes. The three principal are the beglerbeg of Rumili, who resides at Sophia; the beglerbeg of Natolia, the seat of whose government is at Cutabia; and the beglerbeg of Damascus, who keeps his court in that city. Under these are the bashas or governors, whose posts are very considerable, but precarious; and subordinate to these are the sangiacs, who may be termed deputy-governors. These are all military officers.

The reis-effendi, also called the reis-kital, is lord chancellor and secretary of state. His name signifies chief of the writers. He attends on the vizier to pass orders, decrees, patents, and commissions, into all parts of the empire, which are daily dispatched in incredible numbers, and therefore he employs a multitude of clerks in his office.

The public treasury is under the management of the testerdar, or high treasurer. The money of this treasury, called the public money of the mussulmans, is not to be touched even by the emperor but in the greatest exigency, much less for private occasions. The sultan's private treasury, which he disposes of according to his own pleasure, is under the care of the hasnadar bafshi, who

who is the next person in rank to the kislar in the seraglio. Prince Cantemir says, that, in his time, twenty-seven thousand purses, amounting to thirteen millions and a half of rix-dollars, were annually returned to both treasuries. The confiscations of the estates and effects of the bashas, and other officers, together with the money arising from the escheats of Turks dying without male issue, make also a very considerable article.

The janizaries are the flower of the Turkish forces; they are all infantry, and were first formed of captive Christians, by the emperor Amurath I. about the year 1360. Their number generally amounts to forty thousand, divided into a hundred and sixty-two companies, or chambers, called odas, in which they live together at Constantinople, as in a convent. The janizaries are of a superior rank to all other soldiers; and are also more arrogant and factious, whence it is that by them the public tranquillity is chiefly disturbed. "The government," says the lady Wortley Montague, "is entirely in the hands of the army. The grand seignior, with all his absolute power, is as much a slave as any of his subjects, and trembles at a janizary's frown. Here is, indeed, a much greater appearance of subjection than amongst us: a minister of state is not spoken to but upon the knee; should a reflection on his conduct be dropped in a coffee-house (for they have their spies every where) the house would be razed to the ground, and

and perhaps the whole company put to the torture. Yet when a minister here displeases the people, in three hours time he is dragged even from his master's arms. They cut off his hands, head, and feet, and throw them before the palace gate, with all the respect in the world; while the sultan, to whom they all profess an unlimited adoration, sits trembling in his apartment; and dares neither defend, nor revenge his favourite."

The Rise, Progress, and Establishment of MAHOMETANISM.

A subject so curious and important as the religion established by Mahomet, which has been professed for more than eleven centuries by many millions of the human race, and which at present prevails from the Ganges to Morocco, exclusive of a vast number of very populous islands, and every country where the tribes of Malays settle, in one direction, and from the southern extremity of Arabia, to the borders of Hungary, in another, deserves to be particularly enlarged upon.

Mahomet, or more properly Mohammed, the founder of this singular and spreading faith, was born in the year 569 of the Christian era; he sprung from the tribe of Korais, and the family of Hashem; his grandfather, uncles, and lineal ancestors were princes; his family possessed, by hereditary right, the custody of the Caaba at Mecca, which was a place of worship resorted to by

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the Arabians long before the time of Mahomet. Notwithstanding the respectability of his descent, being left an orphan when very young, and being in low circumstances, he was recommended to Khadijah, a noble and rich widow, for her factor, he having been bred to merchandize, in which capacity he acquitted himself so well, that he gained the affections of his mistress, and by marrying her, became as rich a merchant as any in Mecca: his kindness, attachment, and strict fidelity to his wife, who was much older than himself, during more than twenty years, bespeak a susceptible heart, and a generous and noble nature. His natural strength of mind, and intrepidity of spirit, prompted him to form great designs when his fortunes improved, although it is said that he was so illiterate as not to be capable of reading or writing. This want of learning was so far from proving an impediment to him in effecting his designs, that it very strongly promoted them; for the crafty Arab, who must unquestionably have merely affected this gross ignorance, insisted that the writings which he produced as revelations from God, were cleared of all imputation of being forgeries, for such elegance of style and excellence of doctrine could not originate from a man incapable alike of writing or reading; for this reason his followers, instead of being ashamed of their master's ignorance, glory in it, as an evident proof of his divine mission, and scruple not to call him,

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as he is called in the Koran itself, "the illiterate prophet." Sir William Jones relates a traditional story concerning the celebrated poet Lebid, who was a contemporary with Mahomet, and an avowed enemy to his new doctrine at its first promulgation; who, to express his opposition to it, hung a poem on the gate of the temple, as was then customary to be done, which poem contained a strong implied contempt of the new religion; this piece appeared so sublime that none of the poets chose to attempt an answer to it, till Mahomet, who was likewise a poet, having composed a chapter of the Koran, placed the exordium of it by the side of Lebid's poem, who no sooner read it, than he declared it to be something divine, confessed his own inferiority, tore his verses from the gate, embraced the religion he had stigmatized, and became afterward essentially serviceable in replying to the satires of Amrilleis, who was unwearied in his attacks upon the doctrine of Mohammed. *Essay on the Poetry of the Eastern Nations*, p. 137.

The state of the world at that time was highly favourable to the introduction of a new religion: it had been the will of Heaven to permit the purity and simplicity of the doctrines of Christ to be contaminated and perverted by the crafty wiles of priestcraft, which caused the grossest impositions to be practised upon an ignorant laity; pomp, splendor, and unintelligible worship, were substituted for the devotion of the heart, whilst the prayers

offered up to imaginary and fictitious saints had effaced all just notions of the attributes of the Deity: Mohammed had made two journies into Syria, where he had informed himself of the principles of Judaism, and the jargon which bore the name of Christianity; it is probable that his mind was naturally prone to religious enthusiasm, and that he was a devotee before he became an impostor. His first design seems to have extended no farther than to bring the wild, intractable, and ardent Arabs to acknowledge one God and one King, and it is probable that for a considerable time his ambition extended no farther than to become the spiritual and temporal sovereign of Arabia. He began his eventful project by accusing both Jews and Christians with corrupting the revelations which had been made to them from heaven, and maintained that both Moses and Jesus Christ had prophetically foretold the coming of a prophet from God which was accomplished in himself, the last and greatest of the prophets; thus initiated, he proceeded to deliver detached sentences, as he pretended to receive them from the Almighty, by the hand of the angel Gabriel. These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca that he would convince them by working a miracle; but he replied, "God refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." The unity
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of God was the grand and leading article in the creed he taught, to which was closely joined his own divine mission: *Allab il allab, Mubamed resoul Allab*, is their preface to every act of devotion, and the sentence continually in their mouths: which is, "there is but one God, and Mohammed is his prophet."

The Arabian tribes, who occupied the country from Mecca to the Euphrates, were at that time known by the name of Saracens; their religion was chiefly gross idolatry, Sabianism having spread almost over the whole nation, though there were likewise great numbers of Christians, Jews, and Magians interpersed in those parts. The essence of that worship principally consisted in adoring the planets and fixed stars; angels and images they honoured as inferior deities, whose intercessions with the Almighty in their favour they implored: they believed in one God, in the future punishment of the wicked, for a long series of years, though not for ever; and constantly prayed three times a day; namely, at sun-rise, at its declination, and at sun-set: they fasted three times a year; during thirty days, nine days, and seven days: they offered many sacrifices, but ate no part of them, the whole being burnt: they likewise turned their faces, when praying, to a particular part of the horizon: they performed pilgrimages to the city of Harran in Mesopotamia, and had a great respect for the temple of Mecca and the pyramids of Egypt, imagining

the latter to be the sepulchres of Seth, also of Enos and Sabi, his two sons, whom they considered as the founders of their religion. Beside the book of Psalms, they had other books which they esteemed equally sacred, particularly one, in the Chaldee tongue, which they called "the book of Seth." They have been called "Christians of St. John the baptist," whose disciples also they pretend to be, using a kind of baptism, which is the greatest mark they bear of Christianity: circumcision was practised by the Arabs, although Sale is silent on that practice, when describing the religion of the Sabians; they likewise abstained from swine's flesh. So that in this sect we may trace the essential articles of the creed of Mussulmans.

Mahomet was in the 40th year of his age when he assumed the character of a prophet; he had been accustomed for several years, during the month of Ramadan, to withdraw from the world, and secrete himself in a cave three miles distant from Mecca; "conversation," says Mr. Gibbon, "enriches the understanding, but solitude is the school of genius." During the first three years, he made only fourteen proselytes, among which were his wife Khadijah; his servant, or rather slave, Zeid Ali, who afterward married the prophet's favourite daughter Fatima, and was furnished "the lion of God:" Abubekar, a man distinguished for his merit and his wealth; the rest consisted of respectable citizens of Mecca. The Koreishites, although

although the tribe from which he sprung, were the most violent opposers of the new religion. In the 10th year of his prophetic office his wife died, and the next year, his enemies having formed a design to cut him off, and he being seasonably apprized, fled by night to Medina on the 16th of July 622, from which event the Hegira commenced; he was accompanied only by two or three followers, but he made a public entry into that city, and soon gained many proselytes, on which he assumed the regal and sacerdotal characters. As he increased in power, that moderation and humility, which had before distinguished his conduct, were gradually erased, and he became fierce and sanguinary; he began to avow a design of propagating his religion by the sword, to destroy the monuments of idolatry, and, without regarding the sanctity of days or months, to pursue the unbelieving nations of the earth. The Koran inculcates, in the most absolute sense, the tenets of faith and predestination; the first companions of Mahomet advanced to battle with a fearless confidence, their leader having fully possessed their minds with the assurance that paradise awaited those who died fighting for the cause of their prophet, the gratifications of which were held out to be such as best suited the amorous complexions of the Arabians: Houries of black-eyed girls resplendent in beauty, blooming youth and virgin purity; every moment of pleasure was there to be

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prolonged to a thousand years, and the powers of the man were to be increased an hundred fold to render him capable of such felicity: to those who survived, rich spoils and the possession of their female captives were to crown their conquests. Mahomet was present at nine battles or sieges, and fifty enterprizes of war were achieved in ten years by himself or his lieutenants. Seven years after his flight from Mecca he returned to that city, where he was publicly recognized as a prince and prophet: the idolatrous worship of the Caaba was immediately abolished, and succeeded by the simplicity of the Mahometan establishment. This Arab lawgiver retained both his mental and bodily powers unimpaired till he reached his sixtieth year, then his health began to decline, and he himself suspected that a slow poison had been administered to him by a Jewess, under the effects of which he languished; but his death was caused by a fever, in the 63d year of his age, the 632d of the Christian era, and 10th of the Hegira. There are some particulars told respecting Mahomet, which have gained general belief although void of all foundation; such is the story of the tame pigeon, which the people were taught to believe imparted religious truths to the ear of the prophet; the epileptic fits, which have been said to cause him to fall down as in a trance, he is not supposed to have been subject to; and the suspension of his iron coffin at Mecca is a most absurd falsehood,

falsehood, it being well known that he was buried at Medina, in a stone coffin.

Of the chapters of the Koran, which are 114 in number, the *Sieur du Ryer* makes ninety-four to have been received at Mecca, and twenty at Medina; but, according to *Mr. Sale*; a much better authority, the commentators on the Koran have not fixed the place where about twenty of these revelations were imparted; so that no inference can be drawn how far the prophet had proceeded in his pretended inspirations when he fled from Mecca; neither does the order in which they stand point out the time when they were written, for the 74th chapter is supposed to have been the first revealed, and the 68th to have immediately followed it.

The most amiable features in the religion which Mahomet established are, profound adoration of one God, whose names, or rather titles, are amazingly diversified in the Koran; (these are collected, to the amount of nine hundred and ninety-nine, and serve as a manual of devotion;) the daily offering up of prayers to him, which consist of short ejaculations; stated fasts, and a constant distribution of a large portion of personal property to the relief of the indigent and distressed: nor is the charity which is enjoined confined to alms giving, but comprehends, in its fullest extent, general humanity and acts of beneficence to all muslimans. A general resurrection of the dead is
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another article of belief reiterated in the Koran. Whatever superstitious practices adhere to it, cannot be imputed to priestcraft, for no religion that ever was promulgated to the world, the unadulterated religion of Jesus Christ excepted, so entirely excluded the influence of the priesthood; it may indeed be called emphatically "the laical religion," since its founder had the address to obtain the most enthusiastic regard to his dogmas, without giving wealth or consequence to those who were appointed to illustrate and enforce them; indeed the Koran reproaches the Christians for taking their priests and monks for their lords beside God. —The pilgrimage to Mecca, praying toward that place, and the ablutions which are enjoined on the most ordinary acts and occasions, together with the adoption of that religious sophism predestination, in its most extravagant extent, seem to comprehend the superstitious parts of this religion; but it has other characteristics which betray its spurious origin, and prove its destructive tendency.

To compensate for the rigid fastings which it enjoins, and the disuse of wine which it requires, a most licentious indulgence is allowed in the use of women; and though they may not, as has been imputed to them, deny to that sex a future state of existence, yet, as they consider women merely as instruments of gratification, all those amiable qualities which the sex is capable of displaying when

its faculties are properly dilated, by a judicious and liberal course of education, are suppressed as soon as formed.

Another foul taint in this religion is, the abhorrence which it creates against all those who do not embrace the same doctrines, and the direct tendency of that faith to consign the human mind to a state of arrogant and incurable ignorance by considering the Koran as comprising every thing worthy of being known. The Arabs, from the genial influence of their climate, as well as from habits transmitted through so many generations as to be formed into innate principles, were libidinous beyond most of their species, and no individual among them felt that propensity stronger than their prophet; neither policy nor inclination therefore prompted him to bring his disciples under severe restraints with respect to women; he ought not, however, to be denied the praise which is due to having in some measure tempered the lustful fierceness of his countrymen, and he may be said to have effected some reformation, when he restrained his followers even to four wives, when he forbade incestuous alliances, entitled a repudiated wife to a dower from her husband, made adultery a capital offence, and rendered fornication punishable by law.

Beside the Koran, which is the written law to the Mahometans alike as to the belief and practice of religion, and the administration of public justice,

tice, there is the Sunnah, or oral law, which was selected, two hundred years after the death of Mahomet, from a vast number of precepts and injunctions which had been handed down from age to age, as bearing the stamp of his authority. In this work the rite of circumcision is enjoined, concerning which the Koran was silent, nor was it necessary to be there commanded, as the Arabians adhered to it before this establishment. By the express command of their founder, the Mahometans set apart Friday in each week for the especial worship of God. They are ever assiduous to make converts to their faith, nor can they reject the most abject or profligate wretch, who declares his desire of becoming a true believer, even although they know him to be ignorant alike of their language and the principles of their religion.

We cannot quit the subject of this very remarkable religion without observing, that the Romanists, in explaining the book of Revelation, insist that the religion of Mahomet is pointed out by the predicted antichrist; and they have, with much apparent reason, explained that mystical number 666, which has been so variously unravelled, and is expressly said to be the number of a man, or the number of the name of a man, to apply to the name of Mahomet; which, when expressed in the Greek, in which language the Apocalypse was written, is MAOMETIS, or MOAMETIS, as Euthymius,

thymius, and the Greek historians Zonares and Cedrenus write it. The letters which compose this word, according to the Greek numeration, are thus :

M	-	+	-	40
O	-	-	-	70
A	-	-	-	1
M	-	-	-	40
E	-	-	-	5
T	-	-	-	300
I	-	-	-	10
Σ	-	-	-	200
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				666

which must be confessed to be a remarkable coincidence. Bellarmine, *Pastorini's* (Bp. *Walmesley's*) *History of the Christian Church*, p. 366.

Charity, as already observed, is enjoined in the strongest terms in the Koran: and the Turks are remarkable for acts of benevolence to the poor and the distressed, and are even careful to prevent the unfortunate being reduced to necessities. They repair highways, erect cisterns of water for the convenience of travellers, build kanns or caravan-feras for their reception; and some devout people, it is said, erect sheds by the way side, that the weary traveller may sit under the shade and take his refreshment. In chap. iv. of the Koran, are the following injunctions: "Shew kindness to thy parents, to thy relations, to orphans, to the poor;

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to thy neighbour who is related to thee, and to thy neighbour who is a stranger; to thy familiar companion, to the traveller, and to the captive whom thy right hand has taken: for God loveth not the proud, the vain glorious, the covetous, or those who bestow their wealth in order to be seen of men."

They name their children as soon as they are born; when the father, putting some grains of salt into its mouth, and lifting it on high, as dedicating it to God, cries out, "God grant, my son Solyman, that his holy name may be as savoury in thy mouth as this salt, and that he may preserve thee from being too much in love with the world." As to the infants who die young before they are circumcised, they believe they are saved by the circumcision of their father.

Their children are not circumcised, like those of the Jews, at eight days old, but at eleven or twelve, and sometimes at fourteen or fifteen years of age, when they are able to make a profession of their faith. On the day fixed for the ceremony, the boy is set on horseback, and conducted, with music, about the town: and on his return is circumcised in his father's house.

The imaum or priest makes a short exhortation, and causes him to make his profession of faith, by saying, "There is no God but God, and Mahomet is his prophet;" then orders the surgeon to place him upon a sofa, and perform the operation.

tion. Two servants hold a cloth spread out before the child's face, and the surgeon having drawn the fore-skin as low as he can without prejudice, holds it with his pincers while he cuts it with a razor; and shewing it to the assistants, cries, "God is great." The child cries out with pain; but every one comes to congratulate him on his being admitted into the rank of mussulmans, or believers; and on this occasion a feast is made for all the relations and friends, who are very merry, and spend their time in dancing and singing; and the next day those who are invited make presents to the child. When any renegado Christian is circumcised, two basons are usually carried after him, to gather the alms which the spectators freely give. Those who are uncircumcised, whether Turkish children or Christians, are not allowed to be present at their public prayers: and if they are taken in their mosques, they are liable to be impaled or burnt.

The fast of Ramadah is observed by the Turks exactly in the same manner as by the Persians. The feast of Bairam begins with the next new moon after that fast, and is published by firing of guns, bonfires, and other rejoicings. At this feast the houses and shops are adorned with their finest hangings, tapestries, and sofas. In the streets are swings ornamented with festoons, in which the people sit, and are tossed in the air, while they are

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at the same time entertained with vocal and instrumental music performed by persons hired by the masters of the swings. They have also fire-works, and, during the three days of this festival, many women, who are in a manner confined the rest of the year, have liberty to walk abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam, if they harbour the least malice in their hearts against any person whatsoever. This is termed the Great Bairam, to distinguish it from the Little Bairam, which they keep *seventy* days after. They have also several other festivals, on all which the steeples of the mosques are adorned with lamps placed in various figures.

They regularly pray three times a day, and are obliged to wash before their prayers, as well as before they presume to touch the Koran. As they make great use of their fingers in eating, they are required to wash after every meal, and the more cleanly among them do it before meals. Every time they cohabit with their women, they must go to the bagnio before they presume to pray; thus they are never long together out of water.

By the Mahometan law a man may divorce his wife twice, and if he afterward repents, he may lawfully take her again; but Mahomet, to prevent his followers from divorcing their wives upon every slight occasion,

occasion, or merely from an inconstant humour, ordained, that if any man divorces his wife a third time, it is not lawful for him to take her again, till she has been married and bedded by another, and divorced from that husband. The Koran allows no man to have more than four wives and concubines, but the prophet and his successors are laid under no restriction.

Church government, by the institutions of Mahomet, appears to have centered in the Mufti, and the order of the Moulahs, from which the Mufti must be chosen. The Moulahs have been looked upon as ecclesiastics, and the Mufti as their head; but the Turks consider the first rather as expounders of the law, and the latter as the great law officer. Those who really act as divines are the Imaums, or parish priests, who officiate in, and are set aside for the service of the mosques. No church-revenues are appropriated to the particular use of the Moulahs; the Imaums are the ecclesiastics in immediate pay. Their Scheiks are the chiefs of their Dervises, (Dervishes) or Monks, and form religious communities, or orders, established on solemn vows; they consecrate themselves merely to religious offices, domestic devotion, and public prayer and preaching: there are four of these orders, the Bektohi, Mevelevi, Kadri, and Seyah, who are very numerous throughout the empire. The monks of the first of these orders are permitted to marry, but are obliged to travel

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through the empire. The Mevelevi, in their acts of devotion, turn round with such velocity for two or three hours incessantly, that not even a trace of their countenance is perceivable by a spectator. They are passionately fond of music, particularly a flute formed of an Indian reed: they live in their monastery; profess poverty and humility; entertain kindly all strangers, of whatever religion, who visit them; and receive alms. They sometimes even offer to wash the feet of a Mussulman. The Kadri express their devotion by lacerating their bodies; they walk the streets almost naked, with distracted and wild looks; they hold their hands joined together, as if in the act of prayer, except when they perform their religious dances, which they continue many hours, and sometimes the whole day, repeating incessantly, Hu! hu! hu! hu! one of their names of the deity; until at last, as if they were in a violent rage or phrensy, they fall to the ground, foaming at the mouth, and every part of their body bathed in sweat. The Seyahs are, like the Indian Fakiers, mere vagabonds. *Sir James Porter's Observations on the Turks*, p. 40, &c.

The Turks appropriate to themselves the name of Moslemim, which has been corrupted into Mussulman, signifying persons professing the doctrine of Mahomet. They also term themselves Sonnites, or observers of the oral traditions of Mahomet and his three successors; and likewise call themselves True Believers, in opposition to the Persians and

others, the adherents of Ali, whom they call a wicked and abominable sect. Their rule of faith and practice is the Koran. Some externals of their religion, beside the prescribed ablutions, are prayers, which are to be said five times ever twenty-four hours, with the face turned toward Mecca; alms, which are both enjoined and voluntary; the former consists of paying two and an half per cent. to charitable uses out of their whole income. Their feasts have been already spoken of; and every Mahometan must, at least, once in his life-time, go in pilgrimage, either personally or by proxy, to the Caaba, or house of God at Mecca.

Drinking wine is evidently prohibited in the Koran, yet the Turks make use of it occasionally without any scruple; but generally substitute sherbet in its stead, a liquor made of honey, spices, and the juice of fruits. Other things interdicted are games of chance, prophesying with arrows, and certain foods, as blood, pork, or the flesh of any beast that has died of sickness, or been killed by a wild beast, or by a fall or a stroke. Likewise the worshipping of idols, usury, and some superstitious and Pagan practices.

The chief officer is the musti, which name signifies an expounder of the law; and his office is of such dignity, that when he comes to court, the emperor himself rises from his seat, and advances seven steps to meet him. He alone has

the honour of kissing the sultan's left shoulder; while the grand vizier, with a most profound inclination of the body, kisses only the edge of the emperor's vest, who advances no more than three steps to meet him. The law requires, that the musti should be consulted on all emergencies, particularly in those relating to peace and war; but the peculiar regard now shown to him is little more than mere form; for were he either to give a disagreeable interpretation of the law, or, while in council, to presume to traverse the emperor's designs, he would be instantly deposed, and his place supplied by one of a more compliant disposition. On conviction of treason, or any other capital crime, he is put into a mortar, kept for that purpose in one of the seven towers in Constantinople, and pounded to death; but such an act of cruelty has not been committed since the reign of Amurath IV. toward the beginning of the last century.

Busching observes, that as the musti of the Turks may be compared to the pope, so a cada-lisler, who is a secular person, is not unlike a patriarch; a mola is an archbishop; a cady who is also a layman, may be accounted a bishop; and an iman, a priest, whose chief employment is praying.

The Turks have also their convents and monks, under the general name of dervises, the chief of which

which are Bektashi, Mebelevi, Cadri, and Segati; whose form of worship chiefly consists in certain religious dances.

The Turks in the present age have renounced all propensity to propagate their religion by fire and sword; and the Christians of various sects, who reside amongst them, enjoy full liberty of conscience.

The Greek church in this part of the world has been spoken of under the head of Russia, page 98.

The Armenians have many churches in this country; the Jews and Roman Catholics have also the free exercise of their religion; and the Swedes have been permitted to build a Lutheran church at Constantinople.

THE END.

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